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THE
Nonconformist and Independent.
THURSDAY, JUNE 24, 1880.

THE BURIALS BILL AS "AMENDED."

ON Friday last the House of Lords devoted about half-an-hour to the consideration of that stage of the Burials Bill which is known as the report; but they neither made any further serious alteration in the measure, nor contributed anything fresh to the stock of public ideas on the subject. They, in fact, disposed of the measure with as much easy indifference as though it were a Bill of only a trivial character, and there were no probability that their acts might be rudely criticised, and even be set aside, in the other House of Parliament.

The Bishop of CARLISLE did, indeed, assert that there was a strong feeling throughout the country that, after the passing of this Bill, the churchyards should be maintained out of the rates; but the LORD CHANCELLOR took the ominous objection that, if that were done, the management must be taken out of the hands of the clergy—a change which LORD CRANBROOK promptly deprecated. LORD CAMPERDOWN also proposed to give to the clergy liberty to refuse to perform the existing service in any case, and to use any other service taken from the Prayer-book and the Scriptures, with the sanction of the bishop, his lordship deprecating the confusion which would arise from the authorisation of three or four different services. That, however, was much too bold a proposal for the LORD CHANCELLOR; and the PRIMATE, being also afraid that the clergy would not accept so doubtful a boon, the suggested amendment was at once negatived.

Some other amendments were made, and the Bill was then set down for a third reading to-night, when it will probably pass without further alteration. We are, therefore, now in a position to look at the Government Bill in the shape which it has assumed as the result of the handiwork of the peers, and we may also begin to prepare ourselves for the discussions and the divisions which may be certainly calculated upon in the House of Commons.

There are a few minor particulars in regard to which the Bill may be said to be improved by the manipulation to which it has been subjected; but most of the alterations have been made in the interest of the Established Church, and some of them are altogether inconsistent with the fundamental principle of the Bill. The Bill was originally Mr. OSBORNE MORGAN'S—plus certain provisions inserted by the LORD CHANCELLOR, some of which were acceptable and others objectionable to Nonconformists. Now the Bill also bears the impress, in addition, of LORD MOUNT EDGUMBE and the Archbishop of YORK, and the result is a compound of contradictions, and a certainty that the measure cannot pass in its present form. It did not excite enthusiasm on its introduction: now public opinion unquestionably condemns the House of Lords for first professing anxiety to settle the question, and then for adopting the surest means of unsettling it.

There were signs on Friday night that even some of the Tory peers did not mean to go quite so far as LORD MOUNT EDGUMBE led them when he proposed, and carried, the amendment which makes the Act inoperative in all parishes where there are parochial cemeteries with unconsecrated ground. They appeared to think that the amendment was limited to existing cemeteries, but here, in the amended Bill, is the new clause (7):—

The foregoing sections of this Act shall only apply to the churchyard, or graveyard, in any parish, or ecclesiastical district where there is no unconsecrated ground, or cemetery, in which the parishioners or inhabitants have rights of burial, and shall cease and determine in respect of any such parish or ecclesiastical district so soon as such unconsecrated burial ground or cemetery has been provided.

The peer to whom we owe this amendment may be a well-meaning, and, in ordinary matters, a sensible man; but this proposed enactment, which was sanctioned by a majority of twenty-four, seems, on the face of it, to indicate a degree of cynicism, and a reckless indifference to consequences, which we should scarcely have expected even in the chamber of hereditary legislators. For it makes the right of the Nonconformist, which it is the object of the Bill to secure, dependent on merely geographical accidents; so that it may be possessed in one parish, but denied in another. Not only so; but the right may be granted to-day and taken away to-morrow; so that the grave at the side of which it was supposed both the Episcopalian and the Nonconformist minister could equally stand unquestioned may become, a few months hence,

once more the monopoly of the parochial clergyman. A premium will, therefore, be put upon the ill-advised activity of bigoted Churchmen, anxious, above all things, to keep out of the churchyards all who do not accept their services, and to provide patches of unconsecrated ground, which, the moment they are accepted by a parish as parochial, will take the parish out of the operation of the Act. And this is the provision which, in spite of the opposition of the Government, has been thrust into a measure intended to put an end to controversy concerning the burial of the dead! Let us hope that the clause will be expunged by the House of Commons in such a way as will indispose the Upper House to trifle further with the public patience by any defence of its mischievous amendment.

The part played by the Archbishop of YORK in mutilating the Bill is the less creditable to him because of his professed anxiety that it should become law. In that respect the two Archbishops agree; but, whereas Dr. TAIT has stood by the Bill and by the Government throughout, Dr. THOMSON has done his best to spoil the Bill by the pernicious amendment which an unthinking majority enabled him to carry. The public supposed that the Archbishop of YORK intended to exclude cemeteries altogether from the Bill, but the first clause still expressly defines "graveyard" as including any burial-ground or cemetery vested in any Burial Board. We do not wish to spend time in discussing his seemingly-bungling amendment. The only way of dealing with it is to get rid of it; for it is not to be tolerated that the very Act which will give new liberty to the Established clergy to officiate "in any unconsecrated burial-ground or cemetery" (clause 13), should deliberately exclude the Nonconformist minister from the consecrated portion.

We do not find that anybody is thankful to LORD MOUNT EDGUMBE or Archbishop THOMSON for the amendments which they have proposed on their own responsibility. On the contrary, there are clear indications that even many of those who dislike the Bill look upon these amendments as worse than useless; because while they are not likely to become law, they excite needless and injurious irritation. The Rector of Merthyr speaks only of Wales when he says that the carrying of these amendments is "simply disastrous," and will put an end to ideas of peace and quietness in regard to the Burials question; but substantially the same thing may be said in respect to England. And that fact being recognised by the House of Commons, we have no doubt that it will act with becoming firmness in dealing with those portions of the Bill.

The requirement that all burial services shall be "Christian," has not grown in public favour since the LORD CHANCELLOR has defined the word as including "every religious service used by any church, denomination, or person professing to be Christian." His lordship has really nothing more to say in defence of the restriction than that he must draw the line somewhere, and that he has drawn it at Christianity. That is, on paper—for no one supposes that it will be possible to define with exactness, for practical purposes, the boundary line between Christianity and secularism. The concession is one made to secure Episcopal support, and to please an angry clergy. It may have done the first—it has certainly failed to do the second; and as this provision pleases only its authors, and displeases a large section of the community, the Government would do well to abandon it, and courageously run the risk of disagreement with the lords.

The LORD CHANCELLOR has made an alteration in the Convocation clause—now the 14th—which we admit to be an improvement in this respect—that it facilitates the omission of all reference to the recommendations of the Convocations. The operative part of the clause now runs thus:—

From and after the passing of this Act, it shall be lawful for any minister in holy orders of the Church of England, in any of the cases and matters provided for by the several forms of altered and additional rubrics contained in the [said] schedule (C), to act in conformity therewith, without being subject to any ecclesiastical, or other censure, or penalty: Provided always that the word "crime" in the said schedule C shall mean only an offence against the criminal law of this realm.

This is absolutely all that is needful to give the clergy the relief demanded on their behalf, and, therefore, all the first part of the clause, reciting the proceedings of Convocation, may be struck out without impairing in the slightest degree the operative part of the clause. We hope that the House of Commons will have, and will avail itself of, an opportunity of giving increased liberty to the clergy without countenancing the devices of high Anglicanism for securing quasi-legislative powers for Convocation. And we own that we shall watch the action of the Government on this point with anxiety, as well as with interest.

THE EXETER HALL PROTEST.

THE long-delayed demonstration held last Friday in Exeter Hall against the appointment of Lord Ripon, does not require much comment at our hands. Many of the pleas put forward by the fervid speakers on the occasion have already been dealt with in our columns. But there is one—and that the most specious—which is apt not only to impose upon the credulous, but to disquiet many otherwise reasonable men. Here is a Church which openly claims supremacy over civil society and its rulers, which requires its members to prefer, in cases of extremity, the will of the Pope to the rule of their Sovereign, or the laws of their country. Ought such persons, though tolerated under a régime of religious freedom, to be preferred to offices of trust where they can use their official influence for the advancement of their faith? If not, the Catholic Emancipation Act ought never to have been passed, or should be repealed, and Roman Catholics should be expelled from Parliament, where they have it in their power to legislate for a hostile Church—the Anglican Establishment.

But apart from theoretical arguments, it is only necessary to examine actual facts to see how entirely unfounded are the alarmist views propounded by Messrs. Alcroft, Bardsley, and Co. It suits their immediate purpose to assume that the Roman Catholic Church is homogeneous, and that all its nominal adherents are bound to carry out the decrees of the Vatican. When we come to actual facts, this argument loses all substance. Thus, though the majority of the French Cabinet are Roman Catholics, they are at present engaged in a conflict with the Pope relative to the expulsion of the Jesuits, and the claims of the French bishops to fulminate what pastorals they please. Again, the struggle between the Government and the Papacy is still more severe in Belgium, where the King, and M. Frere-Orban, his chief Minister, albeit sincere Catholics, are at serious issue with the Romish hierarchy, and are debating whether they should not withdraw the Belgian representative at the Papal Court. In Italy, too, the Sovereign and his chief advisers, who are also of the same faith, maintain certain laws against the vehement protests of the Pope, who to this day refuses to recognise Humbert I. as King of Italy. Yet, according to the theory of the Exeter Hall protestors, the responsible rulers of these three countries, because they are Roman Catholics, ought to yield implicit obedience to the Syllabus and the mandates of the Vatican. Why, then, should it be assumed that Lord Ripon, as Viceroy of India, will any more use his official influence for the furtherance of the Romish faith than M. de Freycinet, M. Frere-Orban, or Signor Cairoli? In fact, as the promoters of the Exeter Hall meeting well know, his lordship's perfect conscientiousness, as well as capacity for his office, are vouched by Colonel Gordon, late his private secretary, and always a fervid and militant Protestant of the Low Church type.

Yes, it may be said, but England is a Protestant country, and needs as a safeguard to be governed by Protestants. There is a semblance of argument in this—and but a semblance. The only legal embodiment of Protestantism we have is contained in the creeds and formularies of the Church of England, which are simply an adaptation of those of the Romish Church. Not only do Dissenters, who constitute one-half of the Protestant population, repudiate such definitions as incomplete, but the leaders of the Evangelical party ever and anon warn us that the Established Church is losing its Protestant character, not so much by reason of the efforts of Romanists of the Ripon type, as by the sacerdotal theories and practices of its own clergy, who are "sacrificing the glorious and blessed results of the Reformation." The Exeter Hall memorialists contend that the Queen, "as a Protestant Sovereign, cannot be rightly represented by a Roman Catholic in the government of her Indian dominions," for it would be "inconsistent with the fundamental principles of the British Constitution as fixed and determined by the Act of Settlement," &c. An argument drawn from the same premises would shut out a Nonconformist from that high position. Indeed, this formerly was the plea for excluding not only Roman Catholics, but Dissenters from Parliament. And if the Protestantism of England is bound up with the Established Church, as most of the speakers of Friday evidently implied, Nonconformists as well as Romanists should be, as they formerly were, excluded from any office in which they could use official influence to the detriment of the Establishment; and we ought not only, as Dr. Wainwright urges, to repeal the Catholic Emancipation Act, but the Toleration Act likewise.

It is slippery ground to take that, because a man has become a member of a particular Church, he must necessarily embrace and carry out all the dogmas and theories of that Church. The State recognises, for instance, only one true faith in this country, of which the Sovereign is the "Defender"—that which is embodied in the Articles and Prayer-book of the Church of England. That Church is still legally supreme in this realm, and reposes on an unrepealed and most obnoxious Act of Uniformity. Must we, therefore, infer that Mr. Gladstone and Lord Granville, who are members of the Church of England, believe that a man will, as the Church teaches, "perish everlastingly" if he does not swear by that theological puzzle, the Athanasian Creed; or that they are any more bent on giving effect to its theoretical and intolerant claims than are the Roman Catholic statesmen already referred to impelled to carry out the behests of the Vatican? If not, why have we a right to assume that a nobleman, whose character is, as one of the Exeter Hall speakers admitted, "above suspicion," will, as Viceroy of India, enter upon a crusade against Protestant missions in that Empire? It looks very much as though party animosity, as represented by such men as Dr. Badenoch, the rejected Tory of the

Wick burghs, rather than Protestant zeal, were at the bottom of this invidious movement. At all events, we are thankful that the cause of religious freedom and equality is not at the mercy of Protestant zealots whose ideas on the subject are as one-sided as they are intolerant.

"Where are we now?" was the question with which a Member of Parliament a few nights since enlivened the House of Commons in the midst of a debate in which several speakers manifested a very decided penchant for wandering into extraneous subjects, and the Low Church party in the Church of England have very urgent reason for putting to themselves the same question. For twelve years past they have been engaged in litigation with a view to restraining the extravagances of Mr. MACKONCHIE and others of the extreme sacerdotal party, and the whole proceedings have ended in a miserable *asseco*. That the law has been violated is now placed beyond doubt, and it is equally demonstrated that the violations of the law, in an institution regulated by that Act of Uniformity which forcibly expelled two thousand of the fathers of Nonconformity, will be allowed to continue without interference. The *Record*, finding the fix into which matters had been brought by the last decision of Lord PENZANCE, expressed its assent and consent to the imprisonment of Mr. MACKONCHIE, rather than that he should be permitted to continue "in flagrant and successful disobedience to the laws of the Church of England." But those who have noted the career of the Low Church organ might have very reasonably concluded that this loud talk was only a prelude to capitulation. On the 14th inst. Mr. MARTIN announced that he had withdrawn from the suit. The High Church party is jubilant, and among other indications of the progress made in Romanising the State Church, one of its organs defiantly announces that "last year a single Sisterhood of the Church of England made and sold no fewer than 607,460 altar breads." The *mot d'ordre* given by the president of the English Church Union for the next step in the Ritualistic advance—the administration on every possible occasion of Holy Communion "for the remembrance of the departed," elicits from the *Record* only an impotent wail that "a practice so absolutely contrary to the Word of God and the doctrine of the Church of England should be recommended by a society of Churchmen numbering eleven bishops amongst its members." But what about the responsibility involved in continued alliance with those by whom doctrines and practices "absolutely contrary to the Word of God," are being spread throughout the country? Let Low Churchmen, instead of hurrahing in the wake of the High Church party in every effort to retain some miserable rag of sacerdotalism, seriously put to themselves the question, "Where are we now?"

From a debate which took place at the Mansion House, on Friday, on the spiritual condition of the inhabitants of crowded districts in the East of London, we learn, on the authority of Mr. HUBBARD, M.P., that in spite of the enormous wealth possessed by the Church of England, what is requisite, is, in fact, "no less than the re-endowment of the whole of East London in spiritual matters." Various schemes were propounded for meeting this deficiency. That which was suggested by Mr. BERESFORD HOPE, M.P., will probably occur to some as an amusing *non sequitur*. The parochial clergy in the East-end, being, as the Bishop of BEDFORD declares, "over-weighted" and "very poorly endowed," while the churches are unfrequented by the people, Mr. HOPE proposes that efforts should be directed to providing "a home for the Bishop"—to wit, a new Cathedral. Canon GREGORY, taking a leaf out of Nonconformist books, put in a plea for "plain and simple buildings, in which the poor could be gathered together and taught to feel some interest in religion," and the Rev. JOHN OAKLEY pronounced against adherence to the limitations of the parochial system, and against the "evil custom" which, under State Church arrangements, had grown up, "whereby the older clergy had gravitated to the East of London," where all the exertions of the "young, and energetic, and hopeful" would be more than sufficiently taxed. A committee was nominated, but the ominous notes which were heard in reference to sisterhoods and institutions of a quasi-monastic character do not promise favourably for united action on Evangelical lines. The Rev. P. T. OUVRY, vicar of Wing, Leighton Buzzard, in a letter to the *Guardian*, suggests, among others, the following alterations as necessary to adapt the State Church to modern requirements:—"Abolition of the purchase of advowsons; a great relaxation of tests; a stringent education qualification for incumbents; a permanent order of lay deacons; the parishioners to have considerable voice in the presentations to livings, short of election." No doubt, if these reforms were carried out, the new institution would have the same identity with the old as the Irishman's gun which had a new lock, stock, and barrel, but to offer such a suggestion as an alternative to Disestablishment is simply to postpone a reform of ecclesiastical abuses to the Greek Kalends.

The claim which has been set up on the part of the minor incumbents, and to which Mr. PLUNKETT's Bill proposed to give legal validity, for permission to them to make a further clutch at the balance of the Irish Church Fund, in compensation for the loss of their hope, or expectation, or chances of promotion—even though they may have long since "commuted and cut," to quote a well-known formula—has been very decisively disallowed by Mr. FORSTER, who pronounced the opinion of the Government that the Act provided compensation in all cases in which it was due. Succeeding as the GLADSTONE Administration does to a Government notoriously predisposed to all ecclesiastical claims,

Mr. FORSTER's conclusion is irresistible, that the disinclination evinced by the BEACONSFIELD Cabinet to endorse this claim affords a very strong presumption that, in their view, these minor incumbents have really no case.

The Sunday-school Centenary is to be observed during the coming week, and if we may judge from certain murmurs which are finding vent, there would seem to be as much danger to that impalpable, indefinable, and very mysterious thing called "consecration," from the presence of Nonconformist Sunday-school children at a service in a State church as from the admission of Dissenting ministers to conduct a funeral in the churchyard. The Lincoln Association of Sunday-schools having arranged a special service for Sunday-school children in Lincoln Cathedral, the superintendents and teachers of some Nonconformist schools arranged for the attendance of their children. The Bishop of LINCOLN saw no objection, and holding in his hand "his gleaming pastoral staff," addressed to the assembled thousands an appropriate address. But we find from a report in the *Guardian* that even the presence of the no-surrender Bishop did not suffice to make the arrangement acceptable to some of the sacerdotal faction. "The request of the Nonconformist bodies," says the report, "was unhappily the cause of some division of feeling among the clergy of the city, which eventually led to several of them declining to take any part in the service or to sanction the attendance of their children." We can now better understand the full force of the declaration made by a correspondent of the *Guardian*, who, objecting to the choice as to the use of the alternative service being left to the clergy, declare that they "sometimes in reality hate Dissenting ministers."

The hopes of the clergy for the promulgation of a series of delusive official statistics, whereby the ninety-nine in a hundred of the working classes, who are declared by Canon GREGORY to absent themselves from public worship in the parish of Lambeth shall be paraded as friends of the State Church, with a view to neutralising the expressed wishes of an equal number of religious Nonconformists who demand the abolition of State favouritism in ecclesiastical matters, are doomed to disappointment. Mr. GLADSTONE has announced that the census of 1881 will be conducted on the lines laid down for that of 1871, and there will, therefore, be no column for "religious profession."

The Hospital Sunday Fund appears, so far as the returns have yet been made, to have received from the collections at the various places of worship sums amounting altogether to £18,500. At Westminster Abbey the total was £269, at the Temple Church, £212, and at Mr. SPURGEON'S Tabernacle £257; at St. Paul's Cathedral, £171, and at Dr. ALLON'S Union Chapel, Islington, £134; at St. Margaret's, Westminster, £161, at the City Temple £105, and at Regent-square Presbyterian Church £105; at the Chapel Royal, St. James's, £80, and at Grafton-square Congregational Church, Clapham (Rev. J. G. ROGERS), £85; at Trinity Church, Marylebone, £70, and at Lewisham Congregational Church, £77; at the Chapel Royal, Whitehall, £60, and at Blackheath Congregational Church, £66; at St. John's, Forest-hill, £64, and at the Presbyterian Church, Forest-hill, Dr. BOYD'S, £64; at St. George's, Bloomsbury, £59, and at Clapton-park Congregational Church, £62; at Christ Church, Mayfair, £52, and at Colebrooke Presbyterian Church (Dr. THAIN DAVIDSON'S), £50; at Christ Church, Rev. NEWMAN HALL'S, £35, and at St. George's Roman Catholic Cathedral, Southwark, £21. The largest amounts raised seem to have been at St. Michael's, Chester-square, £550; at St. Stephen's, Westbourne-park, £422; at Quebec Chapel, £305; and Christ Church, Paddington, £290. The collections at the Jewish places of worship, which were taken on the previous day, are estimated to realise upwards of £900.

Matters at Guy's Hospital have at length reached a crisis. Under date June 16, a letter signed by A. E. MAYLARD, M.B., B.S., Lond., Senior House Surgeon, and G. H. RUSSELL, M.B., Lond., Senior House Physician, was addressed to the Treasurer of Guy's Hospital. In this letter reasons are set forth for the distrust of the existing arrangements entertained by the Resident Staff, and which include allegations of a very serious character as affecting the welfare, and even the lives, of the patients. In any dispute between the Matron and a Sister (ward superintendent), it is charged against the Treasurer that the statement "of the Matron is accepted without hesitation; the Sister is told she is a 'liar,' and dismissed." Proceeding from generals to particulars, they charge Mr. LUSHINGTON with having so stigmatised the Sister of "Job" Ward, dismissed, and the Sister of "Clinical" Ward. To the latter he is charged with having addressed this language on June 9th—"You are telling me a lie;" followed, on June 12th, by "You tell malicious lies habitually, for the purpose of getting other people into trouble." The circumstances are thus explained. The medical staff are of opinion that for each patient who is under the process of tracheotomy—incision of the windpipe—the undivided attention of an efficient nurse is necessary, and the recent death of a child who had been left to the charge of a lady-pupil has strengthened, rather than diminished, that impression. An application, on the 2nd inst., by the House Physician for a nurse for a second tracheotomy case was met by the Matron's assertion that she thought such a nurse unnecessary; but on reference being made to Dr. STEELE, the nurse was supplied about half an hour afterwards, the Matron volunteering her opinion, that in tracheotomy cases "a separate nurse" is not "required for each." It was for testifying to this utterance that Sister "Clinical" (who is described as "a lady whose

personal kindness and professional capacity can be testified by hundreds of past Guy's men") was denounced thus offensively, and the signers of the letter ask the Treasurer: "Is it possible, sir, that the Sister told a lie; that the nurse told a lie; that the House Physician told a lie; that Dr. STEELE misrepresented his interview with the Matron; that, in fact, there has been an unaccountable agreement of four false statements? Can you wonder, then, sir, that the students are of opinion . . . that your unquestioning trust in the Matron has led you into error?"

These preliminaries are necessary to explain events which have since occurred. On the 16th inst. the students, to the number of 200, assembled in the colonnade of the hospital, and, standing in perfect order in two lines, unitedly hissed the Treasurer as he passed through those lines on his way to the Take-in room. They then proceeded to the Lecture-hall, and passed resolutions declaring that the course which they had pursued had been adopted after due and calm deliberation, with the view of publicly expressing their opinion that they could no longer accord to the Treasurer that respect hitherto due to his office. Messrs. MAYLARD and RUSSELL were present at the demonstration, and in a letter to the daily papers said: "This will, perhaps, be represented as a riot, which had no justification; there was no riot, but abundant justification." On the appearance of that letter a "hastily-called" meeting of such of those ornamental officials known as "governors" who happened to be in London was summoned, and Messrs. MAYLARD and RUSSELL were suspended. On Friday a mass-meeting of the students, who number 400, was held in the large hall of the Bridge House Hotel, when reference was made to the fact that "two gentlemen, who entered upon their offices with almost preconceived notions in favour of the Matron and Treasurer—who thought that the whole opposition that has been manifested towards them was, perhaps, too great—had, of all others, come round to our way of thinking." A vote of confidence in the house surgeons and house physicians was unanimously adopted. Further action now waits the announcement of the decision of a full meeting of the governors.

Correspondence.

LAY PREACHING.

To the Editor of the *Nonconformist and Independent*.

SIR,—In connection with the recent correspondence in your paper, and the prominence given at the meetings of the Congregational Union to the subject of preaching by laymen, it seems desirable that continued attention should be given to the subject, so that the interest excited may be deepened, and some practical result follow. Will you permit me to indicate some few simple ways in which the admitted need there is for lay preaching may be initiated or developed? Of course plans must vary considerably with the circumstances of the church and the neighbourhood in which it exists.

Where there is a strong settled church in a town having its various organisations in active work, and especially where a Young Men's Christian Association exists, the plan adopted by Mr. New at Hastings seems to be an admirable one—viz., sending the young men to the villages round, that on some open green or in a cottage they may begin to tell of Jesus and His love. Aptitude for speaking will speedily develop itself, and you have at once the material and the training for giving to the Church some most valuable lay preachers. In visits to some Sussex villages I have heard of some of the lay preachers from Hastings whose power and suitability in the pulpit have been of the most positive character. Surely there are scores of churches in our towns where lay preaching may be at once brought into existence in this particular way.

Another suggestion I would make is that in small towns or villages, where there are settled ministers, application should be made to gentlemen who are known to be able speakers and Christian men, to come out sometimes to these country churches, and take all or part of the service. I believe there are many who are well able and willing to do work of this kind, but who, for lack of opportunity, let their preaching talent lie idle, but who often make a most valuable addition to the expressed force of public opinion in all political or social movements.

Much has been said and written about the power the Nonconformist bodies have exerted in the recent elections; and this has come about, not only by hard committee work, but specially, I think, by the force of public speaking at the various meetings, and very largely this speaking has been by gentlemen connected with the Nonconformist churches, and I believe it only needs an earnest, and possibly a *hard-pressed* request from some of our village churches to lead these gifted and earnest brethren to consecrate this power of speech to the work of preaching the Gospel.

I will not now occupy more of your space, but, if you will allow me, there are other suggestions I should like to make in another letter.

I am, dear Sir, yours truly,

June 11, 1880.

G. CLEMENT DAVIES.

To the Editor of the *Nonconformist and Independent*.

SIR,—The letter of your correspondent, whoever he may be, who in a recent number of your paper signed himself "Diocesan," must have been suffering considerably from an emotional ailment, of a peculiar order, rendering him quite incapable of doing any definite service in the advocacy of a subject deserving the more general and serious consideration of Congregationalists in this last quarter of the nineteenth century.

I am very much afraid, that whatever is said, now, and again, in favour of lay service, in sundry depart-

ments of Congregational church work, and in condemnation of clerical monopoly and priestly supremacy, there is still among our ministers too much of that spirit of jealousy with regard to laymen manifesting itself too plainly to be denied by the monopoly so prevalent in connection with the conduct of public services, on Lord's-day and on other occasions. We often hear ministers complain of great weariness after the completion of their labours, and yet very rarely do they trust any of their pious and cultured church officers, and other able members of their churches, to take any part whatever in conducting public services, either in giving out the hymns, reading the lessons, engaging in prayer, or making the announcements, &c., &c.

This mode of procedure is an injury to the community, and for many reasons, is worthy the practical consideration of the ministers and churches of our Congregational order. We are, I fear, too stereotyped.

Yours truly,

JOHN JONES.

To the Editor of the Nonconformist and Independent.

SIR,—It is to be confidently expected that great and growing good will result from the correspondence that has of late been carried on in your pages relative to lay preaching. It might be of some importance to keep in view the distinction between the work of preaching the Gospel, and what is distinctively pastoral work. The latter may without offence be said to be a matter of contract between parties, and work for which it is as fit that the pastor should receive salary, as that a professor in a college should receive it for discharging the duties of his chair. Still, there is special honour and delight connected with preaching the Gospel "without charge." Many a pastor shares in such honour and delight because he preaches the Gospel in the regions around, in addition to the discharge of his strictly pastoral duties. In many, if not in all cases, the two kinds of work are interblended. Every pastor is expected to preach the Gospel to the unconverted, because it is understood that there are few or many such always present in our worshipping assemblies. But my chief object was to speak of the delight and honour of preaching Christ as engaged in by those who have no professional position, and who do not reap in things temporal as the result of sowing things spiritual. Should not every Christian young man set his heart to this, if there be no special obstacles in the way? How pleasant, after a fatiguing walk to and fro on a Sabbath afternoon, to think with humility of work done for the sake of Christ, and the good of the souls of men, when no pecuniary reward was involved! Or how delightful for one who can afford it from his business or professional gains, or otherwise, to pay 5s., 10s., 20s. or more for a conveyance to take him to what was beyond walking distance, and to have, in connection with preaching the Gospel, ministered to the necessities of some poor suffering one, that certain of his audience, whose hearts had been touched, requested him to visit! Such extra professional work, when discharged in the right spirit, can never be in vain. As a rule, there is always a proportion of "good ground" into which to cast the precious seed. Often has the remark been made that, long after the labourer has been taken to the "better land," the fruits of his labour go on to show themselves. A late incident brought this forcibly to my mind.

I had occasion to preach in a retired part of the country for a minister connected with one of our Presbyterian bodies, who had been indisposed. The minister, however, was able to be present. I took occasion, at the close, to remark on the intelligent appearance of many young people in the audience. He replied promptly, and with some emotion, "If any one wishes to get an appreciative audience, let him come to — for it." Speaking from recollection of many years ago, I said the people in the district "had been a good deal given to reading." He rejoined—"There is something in that, but—" He then mentioned the name of a Congregational minister, the pastor, for many years, of a really small country church, but who had, from year to year, travelled on foot preaching the Gospel in the regions around, and said—"what you saw to-night is the indirect fruit of his work." The speaker had never seen the deceased Congregational minister. Most of the youthful hearers had never seen him, because he had passed away before they were born; but the speaker was guided by what he had often heard in his intercourse with those who had good opportunity of knowing the "life and manner" of him of whom he spoke.

Forres.

ALEXANDER MUNRO.

THE NEW PALACE CHURCH, MADAGASCAR.

To the Editor of the Nonconformist and Independent.

SIR,—It is with unusual pleasure that I proceed to give you a somewhat detailed account of the events which have transpired during the past fortnight in connection with the dedication to the service of the Most High of the Church, within the Palace Enclosure, on Thursday, April 8th, in the presence of Her Majesty, Ranavalomanjaza, His Excellency Rainilaiarivony, Prime Minister, the members and ladies of the Court, and a large number of people. Business generally was suspended, as was also the collection of moneys for the equipment of the newly formed army; the royal flag floated over the entrance to the palace yard and on the summit of the Great Palace. All seemed to intimate that a day of rejoicing and thanksgiving had arrived.

The church has been erected in the south-western portion of the Palace Enclosure. It forms a prominent object as the city is entered from the south, and can be seen at great distances on the east and west sides of the capital. Its erection became a necessity when the Queen and Court embraced Christianity, there being no building in which they could with comfort worship that God who had by His grace called them into the fellowship of His Gospel. Apart from

this necessity Her Majesty entertained a desire to build a house of prayer, and its need was greatly enhanced when a church was formed with its appointed pastors and deacons. During the past eleven years the ordinances of religion have been regularly administered in one of the palaces, the native pastors, Andriambelo and Rainimanga, presiding. Attention has been given to the spiritual wants of neighbouring towns. Some twelve of the senior students from the London Missionary Society's College have been supported by this church as labourers for Christ in towns at short distances from the capital. Recently, when a general revision of the different departments in the Government was made, these men, as tried and trustworthy, were selected to fill offices of responsibility, their places being supplied by other students from the same institution. Nor have the needs of tribes yet in heathenism been forgotten. Contributions have been sent in aid of the native Missionary Association, and in a most kind and legitimate manner the Queen, with the Prime Minister, have done all they could to secure the safety of the lives of those sent forth as pioneers to distant heathen tribes by that association.

Of the building itself, it may be well to state that it is a parallelogram, intended to accommodate some 450 worshippers, having at its south-west corner a richly ornamented tower and spire rising to the height of 112 feet; in the tower is placed a good clock, given by "the friends" in England. On the eastern side of the church is a minister's vestry, a retiring-room for the Court, and the building is connected by an ornamental bridge with the high ground on which the palace stands. From this entrance a staircase is introduced by which to descend to the retiring-room before referred to; the staircase, with its twisted and carved banisters and spandril panels, is very effective in appearance. As the monarch must occupy the highest seat in public assemblies, a raised pew has been placed near the retiring-room, the base of which is of a coarse native marble, the panels, mullions, plinth, and cornice of which are all carved; the enclosure, pillars, canopy, and stairs are full of ornamental carved work, as are the rails or capping and soffits. The altar and platform rails are placed above an arched balustrade; the pillars are twisted, and the whole carved, representing leaves and flowers. They are of a handsome wood, something resembling light rosewood in appearance. The benches are all provided with book and kneeling boards. They have panelled ends moulded, with a rosette carved in the top rail; the edges are also moulded. The Italian style was chosen as most in keeping with surrounding buildings. It has been freely treated in the way of ornamentation. The church is built of native stone, which cannot be sawn or rubbed owing to the quantity of quartz it contains; its classification seems a puzzle; it is found immediately on, or in the lap of, the primary granite. Its constituents seem to be felspar and quartz, bound together by earthy matter, in which it seems difficult to trace any ferruginous element; it is quarried with bars, and worked with small chisel axes, having loose handles, so as readily to be removed when sharpening is required; the stone works more easily after wetting. It is exceedingly difficult to make a fine joint with it, yet the natives work very creditable mouldings, notwithstanding the coarseness of the material with which they have to deal, and the rough tools with which they work. The upper course of the pediment at the western front is of granite. The columns inside, both to the doors and windows, is of a dull red coloured clay, which seems to harden when exposed to the atmosphere—the carved bands which surround the building, the keystones to the arches, both of doors and windows, the ornaments between the windows and over the platform are of this material and carved, care being taken everywhere that no weight other than its own should press on so uncertain a material; indeed the whole may be removed without seriously affecting the strength of the structure. The geometrical stained glass windows are by Messrs. Cann, of Smethwick. The ceiling is coved, with eight ornamental panels, four of which have flowers in their centres. These plaster ornaments and mouldings were supplied by Messrs. Jackson, of London. Two of the centre flowers were broken to pieces in their transit, and could not be repaired with the little plaster of Paris we had. The natives therefore set to work their power to imitate, and two new ones were soon carved, which now replace the broken ones—it is really difficult to tell which they are. The roof was until lately the only slated roof in the country. The Queen's new residence has just been covered with that material. It is found some four days' journey south of the capital. The organ, an excellent instrument, contains two manuals and two and a half octaves of foot notes, with three composition pedals, and was built by Messrs. Hill, London.

At an early hour on the day of dedication, a detachment of soldiers surrounded the building, the Queen's band being placed at a distant part of the Palace Enclosure, where a number of people had gathered. The admission to the building was by ticket, ten being sent to each of the churches in the capital, namely, five red ones for the morning, and five yellow ones for the afternoon service; the mission families were also supplied with tickets. The time announced for the opening was ten o'clock, and shortly after that hour the Queen's singers were heard singing a native tune to a native hymn as they preceded Her Majesty and the Prime Minister on their way to the church, the Queen being attended by her courtiers and their ladies in full dress. The court entered the building by the western door, and soon after Her Majesty was seated, and had engaged in private prayer, the members of the mission and those who had tickets were admitted to the building. Some time necessarily elapsed before all were seated and quiet secured.

Ravoninahitriniarivo, Chief Secretary of State for Foreign Affairs, then rose and announced (in accord with the practice of all the Mission churches) the second hymn in the Mission Hymn-book. Then for the first time the tones of a church organ were heard in Madagascar giving out the tune which, being well known, was most heartily joined in by the congregation; a prayer by Andriamifidy, one of the first students before alluded to; then followed the native national anthem, a general bowing to the Queen, and an especial prayer on behalf of Her Majesty by Rabè, Pastor at Analakely. His excellency the Prime Minister then read the proclamation which was issued when the first stone of the building was laid, and added an interesting historical account of the progress of religion, holding in his hand one of the first Bibles printed in the Malagasy language, and explaining the constitution of the Royal Church. Rainitavy, pastor at Manjakaray, then offered prayer for the Prime Minister, the Government, and nation. The subsequent order of service was as follows:—A hymn, written for the occasion, was sung; Andrianivoravelona, pastor at Ampamarinana, read Solomon's prayer at the dedication of the Temple; Psalm cxxxvi. 1—7 was chanted, closing with the first verse repeated; Raindratavy, former pastor at Ankadibavava, prayed; Mr. Curwen's anthem, No. 60, "Cry out and shout" (translated), was sung; Andriambelo, senior pastor of the Royal Church, preached from Joel i. 2, 3; Rainitrimo, of the Avaratr' Andohalo Church, prayed; an excellent translation of the hymn, "Give to the winds thy fears," by the Rev. W. E. Cousins, was sung; Rev. B. Briggs, secretary to the district committee of the London Missionary Society, delivered a powerful discourse, founded on the words, the "Gospel of Christ is the power of God to salvation to every one that believeth;" Rabe-sihanaka, pastor at Ankadibavava, prayed; hymn 176, in the Mission Hymn-book, which is a "prayer for the whole island," was sung; Andriambahiny pronounced the benediction. With the singing of the native national anthem and saluting the Queen, the morning service terminated; Her Majesty and Court retiring in the same manner as they came, preceded by the singers.

The service in the afternoon was commenced in precisely the same manner as that in the morning. The prayer following the introductory hymn was offered by Ramaka, of the Avaratr' Andohalo Church; that following the native national anthem and the salute to the Queen was offered by Andrianony, pastor of Ambohitantea; then followed a hymn written for the occasion; Ratsiarovana, pastor at Avaratr' Andohalo, read the Scriptures; Rainijesy, pastor of Faravohitra, prayed; Psalm xc. 1—6 was chanted; Rainimanga, the second pastor of the Royal Church, preached from the story of Zaccheus; prayer was offered by Razakahaza, pastor at Ambodifahitra; Mr. Curwen's anthem, No. 95, "The Lord reigneth" was sung; the Rev. W. Pickersgill preached from Revelations xxi. 23, dwelling earnestly on the necessity for purity in the church or temple of God; Ratsitavaina, of the Amparibe Church, prayed; the usual dismissal Hymn, 178, was sung; Rainimahazo, of the Ambatanokanga Church, pronounced the benediction; the Queen was again saluted, the national anthem sung, and thus the services of this most important day, so long anticipated here, and by the directors and constituents of the society at home, were brought to a close.

On the following day a series of services were commenced, attended by Her Majesty the Queen, His Excellency the Prime Minister, the ladies and gentlemen attached to the Court, and continued until the date of my writing—namely, a fortnight, beginning each day at noon. The following order, regulated by lot, has been observed by the city churches:—Anatakely, on Friday, April 9; Ankadibavava, on Saturday, April 10; Amparibe, on Monday, April 12; Avaratr' Andohalo, on Tuesday, April 13; Ambatanokanga, on Wednesday, April 14; Ambohipotay, on Thursday, April 15; Faravohitra, on Friday, April 16; Ambohitantea, on Saturday, April 17; Ampamarinana, on Monday, April 19; Ambohimanga, on Tuesday, April 20; Isotry, on Wednesday, April 21; Vonizongo, on Thursday, April 22.

It would be interesting to know how many persons passed through the church during these services. On one day 279 were counted as leaving at one door as the congregations changed places; allowing 200 for those who passed the other door, will give us an aggregate of 479, besides those in attendance on and the Court. This number, multiplied by seven, gives for the day on which the Ambohipotay churches attended 3,353 as having attended services, besides a very large number who passed through the church after the services were closed. The people were admitted at the western door, and passed out through the vestry and Queen's room at the east. The services were conducted by the native pastors belonging to the several congregations. Some congregations came to the palace accompanied or led by bands of music, one group having no less than four bands at different intervals of the procession.

One most interesting feature very prominent in these gatherings is the mutual love existing between the governing and the governed. Ranavalomanjaka loves her people, and seems ready to contribute to their enjoyment, even at the expense of fatigue to herself, and they love her, for never were they in such circumstances of comfort and freedom as they have been since she ascended the throne. The prayer "God save the Queen," is something more than a form when uttered by her subjects. In connection with this auspicious event, we hear that all political prisoners are to have their chains taken off.

It will add to your gratification to know that the missionaries of the London Missionary Society and the Friends' Foreign Mission are being invited to conduct the Sabbath

services—an arrangement which, in all probability, is but temporary, and may cease when the opening services are considered to be concluded; but it marks the good will of the Court towards them, and secures in the highest place in the land superior spiritual instruction to that which the native pastors can give. Thus, on Sunday morning, April 11th the Rev. G. Cousins preached from Deut. iv. 7-9, and in the afternoon of that day the Rev. J. Pearce from Rom. vi. 23, "The gift of God is eternal life," &c. On Sunday last, April 18th, the Rev. W. E. Cousins preached in the morning from 1 Cor. ii. 2, and Mr. Clarke, of the Friends' Mission, on the afternoon of that day, from Matt. iv. 10, "Thy will be done." These able and earnest discourses were listened to most attentively by an audience which filled the church. The singing has been of a more advanced character than any yet attempted in Madagascar, a psalm chanted, and an anthem forming part of the morning service, and an anthem in the afternoon. Thus Mr. Curwen's congregational anthems are brought into requisition. No. 64, "We will rejoice in Thy salvation," No. 84, "I have set watchmen upon Thy gates," No. 91, "Exalt Him, all ye people," No. 97, "With thankfulness," No. 83, "Praise ye the Lord," have been used, two of them being sung at one of these services. At present they seem very acceptable to the people.

The services on the opening day were attended by some members of the Norwegian Mission, but the missionaries of the Society for the Propagation of the Gospel held themselves aloof. The last-named mission has, we are told, been "successfully prosecuted during the past five years," and, perhaps, if we regard the hasty construction of preaching stations, where already accommodation had been fully provided for those who are able to attend public worship, this is true. Passing a village in the west the other day, which, perhaps, has some seventy houses, with a large building to worship in, attached to one of the churches in the capital, there now stands also a preaching station, belonging to the Propagation Society's Mission. To me, sir, as a layman, it seems sad that any fellow-countryman of mine should attempt to interfere with a work which has cost the London Missionary Society so many men and so much money, and which is yielding such fruit. This competition for converts seems most hateful; it tends to lessen the estimate in which the benevolence of England has hitherto been held; it aims at a division among Protestants to the joy of the Roman Catholics; its influence is to cheat rather than promote wholesome discipline in the native churches; and it presents just enough truth to agitate the minds of some Christians, rather than allowing them calmly to recognise what is required of them by their profession, and all this for the sake of a shibboleth. Verily, sir, there is something here not quite in keeping with the command to preach the Gospel to every creature; the money thus expended would have sent labourers among the heathen tribes in this large island, where successful labours would have caused all Christian hearts to rejoice and thank God. A cathedral is wanted, too, we are told, though a new building on the site has just been tiled in; the most reliable reports state the congregation to vary from thirty to fifty adults, besides school children; but "more outside show is required to catch the unwary." Personally, I shall be glad for the country to receive the cost of a cathedral, and for the native workmen to enrich themselves thereby; as to its necessity, others will judge; and I need not venture an opinion. The agents of the Propagation Society have to take workmen, printers, yes, and pundits, too, who have been trained by the agents of the London Missionary Society, and I fancy there are very few children in their schools who would not have been as well taught in the Congregational schools attached to the London Mission.

Here I must close for the present, as I fear to weary you. Some other matters may be added, perhaps, by a future mail.

Believe me, yours truly,
Antananarivo, April 22, 1880. WILLIAM POOL.

THE LIBERATION CONFERENCES.

To the Editor of the Nonconformist and Independent.

SIR,—Why Triennial Conferences? Surely the time has arrived in the history of the great progressive movement to which the Liberation Society is pledged to hold its conference annually. Events in the direction of Religious Equality are now occurring with sufficient frequency to justify, if not to demand, sustained impulse; such as the public meetings of the society can alone secure. Three years is far too long an interval between its more public appearances, if the formation of public opinion be its principal object. Depend on it, the advocates of religious inequality will be active enough during the interim; any number of provincial gatherings, often on a lamentably small scale, cannot meet the requirements of the present crisis, if the good time coming is not to be indefinitely postponed. Let us take counsel from the enemy for once, and believe that a free burial law is a step, and no faltering one, in the direction of the goal. If some of our leading minds—clerical and lay—could place themselves for six months in the position of some of our country Nonconformists, they would be better able to understand the social tyranny of an Establishment, and have little sympathy with the cry of "rest and be thankful." Thankful for small mercies! but no rest until the great social wrong is abolished!

Portland, June 17, 1880. W. R. WAUGH.
[Our correspondent seems to have forgotten that there are annual meetings of the Council of the Liberation Society—a numerous body of representatives selected from all parts of the United Kingdom. This Council always meets in May, and is followed by a great public meeting, such as that recently held in the Metropolitan Tabernacle.—ED. N. and I.]

PRINCIPAL NEWTH'S ADDRESS.

To the Editor of the Nonconformist and Independent.

SIR,—Will you allow me to state, for the information of various friends who have urged the separate publication of my address at the meeting of the Congregational Union in May, that it is now in the hands of the printer, and will, I hope, be ready for issue on the 1st July. Messrs. Hodder and Stoughton are the publishers.

Yours very truly,

New College, June 23, 1880. SAMUEL NEWTH.

DEFOE CHURCH, TOOTING.

To the Editor of the Nonconformist and Independent.

SIR,—I have just read with surprise and regret another misleading letter in your issue of the 2nd inst., signed this time, however, only by Messrs. Medcalf and Hunt. From a series of false and bitter statements which the Rev. F. F. Thomas and Messrs. Medcalf, Hunt, and Dodd have published at different times in your paper, I selected none but those that could be proven from the church books to be utterly untrue. Mr. Thomas informed your readers that the church at Tooting resolved to build a house before he left, and I may add that I received a bill from an architect demanding £20 soon after I came. Messrs. Medcalf, Hunt, and Dodd positively affirmed that "a chapel house was first suggested at the annual tea meeting of the church held on the 16th of March, 1859, being about two years before Mr. Thomas left." I said I could show the church book in which there was a resolution anent the erection of a house for the minister, passed in 1851, before Mr. Thomas came to Tooting. On the 6th of May last Mr. Thomas wrote in your paper:—"That book was in my charge for upwards of eight years, and I know its contents well. I am prepared to prove that there was no such resolution passed at the time he (Dr. Anderson) names, and that there was no resolution of the kind in the church book when it was placed in Dr. Anderson's charge." On the 10th of May Mr. Thomas came down to Tooting, and Messrs. Medcalf, Hunt, and Dodd called at Defoe Manse. When Mr. Hunt read the minute, he turned as pale as death, and said he "had not the slightest idea there was such a minute"; Mr. Dodd left the room, and walked up and down in front of the Manse; and Mr. Medcalf said they had made a mistake, and they ought to make an apology. I therefore expected a full and frank retraction, without the faintest attempt at self-justification. On the 22nd of May I complained to Mr. Hunt about the injustice of not quoting the statement I impugned, and he vehemently denied that the words occurred in the letter which appeared in your columns, and on the 24th of May he sent me a letter, in which he says, "You have not read our first letter attentively, or it is sadly misprinted in your paper." I immediately sent for his paper, and then he admitted that he had made another mistake. The Rev. F. F. Thomas offered to prove a negative. The very ablest men seldom make such a gigantic attempt. But as my character would have been ruined if there had been "no resolution of the kind in the church book when it was placed in" my hands, he is bound either to prove his negative or withdraw his charge. Allow me to say, in conclusion, for the information of numerous inquirers, that Messrs. Medcalf, Hunt, and Dodd are meddling men, who once were deacons, and, as Dr. Parker would say, "failed," and seem never to have been able to forgive either the minister or the church because they did not follow their example. They have long been outsiders, and have no more right to interfere with us than the Pope of Rome!

Yours very faithfully,

WILLIAM ANDERSON.

Defoe Manse, Tooting, S.W., June 19, 1880.

MINISTERIAL REST.

To the Editor of the Nonconformist and Independent.

SIR,—It may be in the recollection of some of your readers that some months ago, by special request, I wrote you a letter which you published, stating that Mrs. Andrews, following the example of Mrs. Luke, was willing to open her house in Shanklin to ministers and, when desired, their wives, for board and lodging on very moderate terms, and on certain conditions—the terms one guinea a-week each, the conditions that the names and addresses of the ministers appear in the Congregational Year-Book for the time being, and other references, each applicant to give Mrs. Andrews several days notice of his wish to come. As the object is benevolent rather than gain to the hostess, it is understood that such visits be limited to two or three weeks.

Mrs. Andrews has been obliged to postpone the carrying out of her kind intention, but she has just authorised me to say that she is now prepared to receive the visitors mentioned. The address is Newport-villa, Shanklin, Isle of Wight.

Yours truly,

J. C. GALLAWAY.

63, Soho-road, Handsworth, Birmingham,
June 21, 1880.

RELIGIOUS LIBERTY IN FRANCE.

To the Editor of the Nonconformist and Independent.

SIR,—I see from your paper of last week, page 611, that "in the Journal des Débats, M. John Lemoine remarks that, although England is the exemplary and classic country of civil liberty, she has no similar title to religious liberty, as regards liberty which France may claim to rank before her." And the talented writer goes on to remark that "in France, a century ago, the revolution proclaimed freedom of conscience."

These statements are strange to those of us who have passed many years in France, and who have seen what, until a very recent period, has been constantly occurring. Take, for example, the following two instances which happened when I was at Fontainebleau:—

It was summer, and a number of our countrymen had been attracted to the town by the palace and the beauty of the neighbourhood. As there was no English service anywhere near, I was asked to conduct service on the Sunday in one of the hotels, a drawing-room being placed at my disposal. But I found I could not do so without first getting the consent of the Prefect of the district, as we should have had about sixty present, which was more than the law allowed without authorisation. As the Prefect lived at a distance, and we could not get to him, and there was no time to write to him, it being Saturday, I made application

to the sous-Prefect, whose offices were in the town, but he replied that he had no power to grant the necessary permission. And the consequence was that we English could have no service, and that in a country which, according to M. John Lemoine, "may claim to rank before" our own for religious liberty.

The other instance is that of a hawker, who, whilst selling his wares in one of the villages near Fontainebleau, had given away a few tracts, and had lent one or two old women a Bible. For doing so, he was seized by the police and ultimately brought to trial. I was in court when the trial took place. Three judges presided. The Bible that had been lent was produced, and was placed on a table. The women gave their evidence; and the man was condemned to pay a fine of a hundred francs, to be imprisoned, and to pay the costs of the proceedings; and this in a country where, "a century ago, the revolution proclaimed freedom of conscience."

Yours very truly,

G. F. NEWMAN.

The Uplands, Newport, June 16, 1880.

THE DEMONSTRATION AT EXETER HALL.

To the Editor of the Nonconformist and Independent.

SIR,—I beg to be permitted, through your columns, to protest against the disgraceful proceedings carried on last night at Exeter Hall under the name of a public meeting. A motion was made, seconded, and supported, to the effect that the appointment of the Marquis of Ripon is unconstitutional, illegal, and impolitic; but all who attempted to speak in opposition to it were unceremoniously turned outside. I, too, induced by the absurd propositions which were laid down for law, and by the irrelevant matter with which the speeches abounded, having presented myself at the bar, could advance no farther than "I rise, sir, to oppose the motion." Instantly, without a word from the chairman, a person beside me ordered me to be ejected, and on my offering resistance violent hands were laid upon me, and after being bruised and buffeted to and fro and loaded with opprobrious names, I was pushed downstairs and into the street. Surely such conduct is damnable of the cause of those who are guilty of it.

I am, &c.,

LOUIS J. DE SOUZA-LEAL-ARANHA.

4, Essex-court, Temple, June 19, 1880.

ENGLISH GENTLEWOMEN IN PARIS.

To the Editor of the Nonconformist and Independent.

SIR,—Allow me to call your attention, and that of your readers, to a good work not sufficiently known, but which for some years has been going on in Paris. The Paris Aid Society aims to assist those well-educated but reduced English gentlewomen who in large numbers flock yearly to the gay metropolis of France to acquire fluency in the language of that country, and thus secure, in the future, better remuneration as governesses in their own. To this society is attached a small fund, from which, in cases of urgent need, help is given, by-and-by to be returned, if possible. During the late severe winter many were in this way aided when in serious distress, and thus enabled to procure employment. An Art School is another feature of the scheme, and in this English governesses may be taught any branch of art which their individual talents may indicate as most likely to ensure for them a maintenance.

By the liberality of friends, this school is worked gratuitously, and the works of art produced therein are sold for the benefit of the producers. Many widows and daughters of professional men resort to Paris, not only to acquire French, but because the cost of living there is less than in their own country. The means of many, however, are so straitened, that they often have to seek the assistance of the Paris Aid Society, which, when the funds allow, is always readily bestowed. Maiden ladies, too, who have suffered a reverse of fortune, frequently seek retirement in Paris, and when giving lessons fails, have no resource to fall back upon but this society. I appeal earnestly and confidently through your columns to English ladies to afford help, through this society, to their sisters in distress. The help given is invariably bestowed unostentatiously, with delicacy and consideration. Unable either to live by manual labour, or to beg, the recipients are entitled to special regard from the benevolent, the more so as, without inquiry, their severest wants would often remain entirely unknown. All contributions will be most gratefully received by J. E. Matheson, Esq., Conference Hall, Mildmay-park, London, N., or by myself. Circulars more fully descriptive of the work can be obtained if required. In the hope that you will kindly insert this appeal in your next issue,

I remain, yours faithfully,

N. PRYDE.

Miss Pryde, 77, Marylebone-road, N.W., June 21, 1880.

THE DAUGHTERS OF MISSIONARIES.

To the Editor of the Nonconformist and Independent.

SIR,—I shall be glad if you will allow me a little space to set before your readers the claims and present wants of the Institution for the Daughters of Missionaries. Considering the length of time this institution has existed, and during the whole of which it has done a most honourable, useful, and remarkably undenominational work, it is strange that it should be so comparatively little known. Founded more than forty years ago, it has from that time until now, received, educated, and provided a home for the daughters of missionaries of various denominations.

The time has come when its borders must be enlarged. There are now fifty-eight girls in the school, which is full to its utmost capacity, but accommodation is much needed for nearly double that number. A most eligible site has been secured at Sevenoaks, and a building in every way suitable is being erected upon it. But the committee are very much in want of funds, both for completing the new school buildings and for maintaining the institution on a larger scale than hitherto. Why should not the hearty sympathies of the young people of our congregations and Sunday-schools be enlisted in this work? I shall be very happy to correspond with pastors, and with superintendents of Sunday-schools, and to furnish them with every information. I shall be very glad, also, to visit and address the young people of Sunday-schools and congregations in any part of the country, so far as time and opportunity will allow. This work of providing an education and a home for the children of those who are giving strength and life for our Lord in heathen lands is one which has strong claims upon us all, and one, moreover, which may be

expected to exert a powerful effect upon the imaginations and hearts of the young people in our midst.

I am, sir, faithfully yours,
ELVERY DOTHIE, Travelling Secretary.
24, Rectory-road, Stoke Newington, N.

THE CHRISTIAN COMMUNITY.

To the Editor of the Nonconformist and Independent.

SIR,—We beg to make our annual appeal to your readers for funds to enable us to take the poor children of our ragged schools, and the adults attending the services in our branch Mission-hall, Thrawl-street, Spitalfields, for a day in Epping Forest. The persons who would be thus benefited are unable to take themselves. 400 of such were taken last year, and provided with dinner and tea. Cost, including railway fare, about two shillings per head. Allow me to state that the Earl of Shaftesbury is the patron of our society, and Robert Baxter, Esq., the president.

Contributions will be gladly received by F. A. Bevan, Esq., Treasurer, 54, Lombard-street, E.C., or by

Yours sincerely,

JAMES ATKINSON, Secy.

10, Enfield-road South, Kingsland, N.

Literature.

MEMOIRS OF ELIHU BURRITT.*

THE mention of Elihu Burritt's name brings up to the minds of many readers of this journal associations which carry them back through the memories of more than twenty-five years. Before that time even, some of us were wont to look upon his face and enjoy the privilege of his attentive and interesting correspondence. During the many years that he made England his home, he was always regarded with affectionate respect; and when he felt it necessary to return to his own country and his native town, he carried with him the abiding confidence and best wishes of all who had enjoyed his friendship and shared his hopes and labours when he was amongst us. When he died, in the first week of March last year, many hearts felt that another strong link had been broken in the living associations of Time, and that new ties had been formed with the life that goes on in the Great Elsewhere. Elihu Burritt passed away from earth nearly three months before William Lloyd Garrison. Working in different spheres, they had alike toiled with the same earnest benevolent objects, and were both of them honourable and beloved American citizens.

It was but fitting that the life of Burritt should be set forth in a careful story. We had all heard much about him, and many of us could well recall the impressions which were made upon our minds when the tale was first of all told of the way in which a humble boy in a Connecticut village had, by dint of earnestness and perseverance, claimed the right and privilege of entering the realms of knowledge, and of doing his utmost to give loving and peaceful sentiments to his generation. We cannot say that Mr. Charles Northend has shown conspicuous literary skill in his use of the materials which were undoubtedly at his command. Neither is there in his work the glow of enthusiasm, of which we felt the influence when we were perusing recently the memorials of the life of Garrison. Mr. Northend has written with two wooden a pen. He has, it is true, set forth some of the main features in the life of Mr. Burritt; but he has not drawn a picture of the man in such a manner that those who turn to these pages will, because of what they find in them, linger lovingly for many a day over a striking and impressive portraiture which he draws for their inspection. If the author has been acquainted with some of the best-known models of biographical skill which have enriched modern literature during recent years, we can hardly say that he has greatly profited, in the literary sense, through his perusal of them. This book is divided into two portions. The former deals with Burritt's life, and the latter furnishes copious extracts from his works, and some of his letters and speeches. It would have been better if these, or at least a portion of them, had been skilfully incorporated in the story of the life. We should then have understood and felt their significance far more easily. The book is not so bright and vivid as it should have been. It seems a pity—and we are disposed to regard it as a loss—that Mr. Burritt did not write his own biography. His careful and interesting pen could most happily and usefully have told the story of struggle and triumph, which would have found countless readers in his own country, and wherever the English tongue is spoken.

When one looks through the early pages of the life-story, it is nearly impossible to escape the impression that those Connecticut people from whom Elihu Burritt sprung are not unlike the Scotch in their simplicity, frugality, and industry. The father was a farmer-mechanic, working at his bit of ground in the months when outdoor labour

was both useful and profitable, and then, in the long winter time, plying his shoemaker's hammer and awl. An irrepressible longing for knowledge took possession of the boy Elihu's mind, which it was evident would not be satisfied until it had scaled the loftiest heights which it was in his power to reach. When, at the death of his father, he had apprenticed himself to a blacksmith, and had made the acquaintance of the anvil, we find him mingling with the strokes of the hammer and the blowing of the bellows other thoughts and schemes than those which concerned the shape of the iron which yielded to his blows. In his arithmetical and mathematical labours he received some assistance and encouragement from his brother, a mathematician and astronomer of some eminence, who died in 1837, at the age of forty-four. At twenty-one years of age, the young blacksmith resolved to have a three months' spell of learning; and then, although he devoted himself almost entirely to mathematics, he managed to give spare minutes and half hours to Latin and French. Coming back to his anvil, he still pursued his studies as well as he could, declining nouns and conjugating verbs amidst the occupations of the day, and when the labours of the day were over. Again he had a respite for study, taking up his residence in New Haven, that he might feel the benefit of an atmosphere of learning, in the neighbourhood of Yale University.

After this period his life was varied in its scenes and occupations. He became a school-teacher for a twelvemonth, but afterwards set up a grocery and provision store in his native village of New Britain. A general commercial crash which affected the States in the year 1837 put an end to this undertaking; and the young man wended his way to Boston, in the hope of finding some employment as a blacksmith, and some opportunities also for his now favourite studies. Not finding what he wanted in Boston, he went to Worcester; where he not only obtained employment at the anvil, but access to a large and rare library, containing a great variety of books in different languages. Here he divided the hours of the day and night systematically between manual labour and study. The following extract from this volume affords conclusive testimony to the earnestness and thoroughness of Mr. Burritt's knowledge in those early days of struggle:—

Here he found translated all the Icelandic Sagas relating to the discovery of North America; also the epistles written by the Samaritans of Nablous to savants of Oxford. Among other books to which he had free access were a Celto-Breton Dictionary and Grammar, to which he applied himself with great interest.

Without knowing where in the dictionary to look for the words he needed, he addressed himself to the work of writing a letter, in that unique language, to the Royal Antiquarian Society of France, thanking them for the means of becoming acquainted with the original tongue of Brittany. In the course of a few months, a large volume, bearing the seal of that society, was delivered to him at the anvil, containing his letter in Celto-Breton, with an introduction by M. Audren de Kerdrel, testifying to its correctness of composition. The original letter is deposited in the Museum of Rennes, in Brittany, and is the first and only one written in America in the Celto-Breton language. It bears the date of August 12, 1838.

In the winter of the year 1841, Mr. Burritt came forth as a public lecturer, the subject of his first lecture being "Application and Genius." A year before this time he had started a little monthly magazine, and his mind became occupied with subjects of great public interest. He began to feel "that there was an earnest, honest living speech to be offered for human right, justice, and freedom, as well as dead languages to be studied, mostly for literary recreation." When occupied in the preparation of a kind of scientific lecture on the anatomy of the earth, trying to show the analogies between it and the human body, he was deeply impressed with the arrangements in the economy of nature for making one nation to depend for its necessities and comforts to so great an extent upon another. In the process of his thought, therefore, with respect to the subject, he was led to treat it in an altogether different manner from that which he had previously intended, and made a "real, radical, peace lecture" of it. The biographer testifies that—

The place and occasion of its first delivery were interesting and unique. A Baptist society, or church, had just bought at auction the celebrated Tremont Theatre, in Boston, and they decided to have a course of lectures delivered "on the boards" before the building was altered for a place of worship. "The Learned Blacksmith" was invited to deliver one of this course, and he made his first appearance on the stage of a theatre with his new lecture on peace. He had never read a page of the writings of Worcester or Ladd on the subject, nor had he had any conversation or acquaintance with any of the advocates of the cause. But several of these were present in the large audience, and at the end of the lecture came forward and expressed much satisfaction at the views presented, and at the acquisition to their ranks of a new and unexpected co-worker, who, for the next thirty years, gave himself to the advocacy of the cause so dear to them.

Owing to Mr. Burritt's great and increasing interest in the question of peace, and his earnest

desire to promote a closer and stronger union between his own country and ours, he was led to pay a visit to England in the summer of 1846. It was at this time that he developed the plan of an international association, called "The League of Universal Brotherhood," designed to work, not only for the abolition of war, "but for the promotion of friendly and fraternal feelings and relations between different countries." Mr. Burritt went up and down this country addressing public meetings and social circles upon this and kindred subjects. The following extract from his diary records his first appearance before a London audience:—

I had for some time been busy in adding to my lecture, when Mr. Jefferson called to accompany me to the Hall of Commerce. On arriving we found the room suffocated, and it was with great difficulty that we could make our way to the platform, or stand. As soon as I reached it the house came down with a most hearty demonstration of welcome. The room was a vast, unsightly apartment, in which merchants most do congregate, with no adaptation for speaking or hearing. When, therefore, I arose to address the audience, it was impossible to make them hear in the extreme wings of the room, owing to their distance from me, and more especially to the excessively crowded, and consequently noisy, state of the assembly. A tumult immediately ensued. The multitude became agitated; some hissed, others clapped, and many cried out for adjournment to Finsbury Chapel. I attempted several times to go on, but in vain. My voice was lost like a whisper in the thunder of Niagara. There I stood, for the first time, before a London audience, whose demonstration of discomfort took the character of theatrical manifestations. John Bull has an immense heart, of great warmth and capacity of benevolence, but then he must have a comfortable place at the table, and the beef must be roasted and served to his taste. Again, I concentrated all my physical force in a volume of voice without success. Several gentlemen interposed, and tried to quiet the audience into silence. I began to feel it a personal matter to myself that I should be obliged to waste my life-drops upon such a tempest, and I arose again, and declared my life of too much value to peril it in such a hopeless effort to be heard in the uproar that prevailed. At last, when all hope of an adjournment to a larger building was removed, the noise subsided, and I at last obtained the ear of a majority of the audience. I summoned all my physical power to the effort, and spoke for two hours as I had never before done in my life. Every face before me looked parboiled from perspiration, and my own clothes were wet through from the same cause. When I came to read the pledge, I received a manifestation of sentiment that I did not anticipate. Successive bursts of applause interrupted me. Four times I essayed to read the last clause of the constitution—viz., "For the abolition of all institutions and customs which do not recognise and respect the image of God and a human brother in every man, of whatever clime, colour, or condition of humanity." When, especially, I came to the word "colour," the whole house echoed and resounded with the most enthusiastic acclamations of applause. Men swung their hats, and ladies waved their handkerchiefs in token of their approbation of the principles advanced. I sat down amidst such a tempest of cheers as never before greeted an effort of mine on any public occasion. . . . I remained on the platform for some time in order to let the multitude diminish before I ventured into its gulf stream. A long and tiresome campaign of hand-shaking closed the exercises. Men, women, and children pressed forward to grasp my hand, some insinuating a whisper for my autograph—a ruling passion in England, especially with the female part of the community. I finally reached the door, and entering a cab under a parting salute of cheers, I was soon left at the hospitable home of my friend Gilpin, and in a few minutes thereafter I was in my pleasant room, with a cheerful blazing fire. For a time I felt confused, befogged, and exhausted by what I had just passed through. Thus commenced and ended my first appearance before a London audience.

As one reads the pages of this book, names occur which bind our thoughts, as we have already intimated, to the associations of what seems now a long bygone time. The Peace Congresses of Brussels, Frankfurt, Paris, and London, revive feelings which glowed in youthful breasts, and perhaps cause to grow again the hopes which seemed to have vanished for ever. And though these hopes have not only vanished well-nigh out of sight, but have been rudely attacked by men who should have done their utmost to inspire and sustain them, it is delightful to recover the gracious impressions which such a life as that of Burritt makes upon the heart. These are the lives which gain their greatest power over us by reason of their goodness rather than what we often call greatness. They clarify and sweeten the human atmosphere, and bring us by gentle pressure of a beautiful example nearer to the great Light of the World. They soften the asperities, and intensify and quicken the smaller ministries of life. They help us to know that, though there are many things around us which often tend to make us cynical and desponding, still there is for all of us who have ears to hear, a holy, loving Gospel, suited to man at his lowest and his highest, the true message of God to His human children.

Deductions from Euclid. By E. H. MATTHEWS. (London: Moffatt and Paige.) This is the third edition of what is a most useful book, the circulation of which we desire to promote. The subject is one of great interest, even as it is set forth in ordinary geometrical text-books. But the variety and scope which a work like this affords are means by which the most thorough knowledge of the science may be gained, besides the pleasure they give to an ingenious mind.

* Elihu Burritt: A Memorial Volume, containing a Sketch of His Life and Labours, with Selections, &c., &c. Edited by Charles Northend, A.M. London: Sampson Low and Co.

DR. COGHLAN'S SERMONS.*

It is impossible to read this biography without a feeling of deep interest in the subject of it. Any one who, never having heard of John Cole Coghlan, should take up this volume by chance, would certainly feel at once curiosity to know more of so remarkable a man, mingled with sympathy and admiration for him. He said of himself that he had never known one really happy day. And his biographer, who knew him intimately, seems to endorse what he calls "an epitaph of mournful and bitter truth." The unhappiness of Coghlan arose, partly from a painful disorder which was incurable, and of which he died at forty-nine, "worn out in mind and body," partly from the straitened circumstances of his youth, and later in life from an unfortunate marriage, which it was found necessary to dissolve. He was by no means morbidly melancholy, nor did he lack good spirits at times. He was witty, and full of drolleries that produced the utmost merriment in his companions. Two or three specimens of his verbal play of wit are given, which are worthy of a freer circulation than this volume can give them. At a meeting of a clerical society, one of the members was "evolving in his discursive and lively way some marvellous theories, ethical, exegetical, and psychological, when Coghlan drily remarked," . . . "Reminds me of a conjurer at a fair, drawing yards upon yards of parti-coloured ribbons out of his mouth." To another, who apologetically remarked that he merely threw out the idea, whatever it was, Coghlan replied, "Well, I think that is the best thing you can do with it." On another occasion a former fellow-curate was showing him a plan of a sliding-desk he had contrived for his pulpit, and said, "I want you to look at this, Coghlan, for it's entirely my own idea." "Yes," said the other, "and I believe it is the only idea of yours that ever was in a pulpit."

His father was a combination of Captain Sterling and of John Mill. He had many of the fine qualities of the former with the severity of the latter. He was a good scholar, a preacher, described by a competent critic as "the best in manner and the worst in matter whom he ever heard." He was very poor and very tolerant. He defended Puseyites, when to do so was, to say the least, imprudent. But this may have been an unconscious anticipation of what was afterward realised. He joined the Church of Rome, taking with him all his family except the subject of this memoir, who was then nineteen. This boy was sent to Trinity College when he was fourteen, and within the next three years was striving to earn his own livelihood. He became an usher, had several years of great privation, during which time he married, and finally took orders and became a curate. As a preacher he seems to have been much admired. Archbishop Whately became his patron, and recommended him to the notice of Earl Carlisle, when he was Lord Lieutenant of Ireland. The archbishop had described Coghlan's preaching as all gold. Lord Carlisle remarks in his diary, under the date of March 22, 1861, "And I found it so." The following year Lord Carlisle appointed him to the benefice of Mourne Abbey, near Mallow, in the diocese of Cork. There he remained till the autumn of 1873, when he was offered by Mr. Gladstone the incumbency of St. Peter's, Vere-street, which he, after some deliberation, accepted. Judging from a note which he wrote soon after his settlement, we conclude that he was the successor of the Rev. F. D. Maurice in order of time, rather than of ideas. He says, "Some of the exiles are returning. New candidates for sittings are inquiring, and old friends are depositing themselves within the precincts, physically and theologically purified."

It is difficult, without a more careful analysis of the sermons than we have been able to make, to determine what were Dr. Coghlan's theological views. We gather from his letters and quotations from his conversations that he was not a Calvinistic Evangelical. By such men he was surrounded in Ireland, and of their doctrines and efforts at revivals he speaks with disrespect amounting almost to scorn. He was not a High Churchman, but he seems to have had but little expectations from the General Synod called on the dissolution of the Irish Church. When Archbishop Trench proposed some new special form of prayer for the opening of the Synod, Coghlan suggested that they should use the "Form of Prayer for those at Sea." On the other hand, he was favourable to Disestablishment, as appears from the following extract from a letter written at Mallow in September, 1872:—

From the English Church I expect nothing great until after its Disestablishment. When that takes place (say in ten years) "the thoughts of many hearts will be revealed." Men will appear in their true colours. There will be terrible

readings asunder; but those who do hold together will be held together neither by a rope of sand nor a chain of gold. The Church can never be a power while it is paid to be a servant. Now it occupies something of the anomalous position of "old followers" in families. A butler who waited on his master's grandfather the day his master's father was born, is a powerful and influential person in a house; but he is a butler. In spite of all his influence, there are things which he may not do or say without losing his place. In England the Church occupies this position of influence. This I take to be the meaning of all the fine phrases which quivering bishops pour forth at public meetings about "interwoven with English life"; "roots deep in the heart (or great heart) of the nation." All delightful, and much admired by ladies. But the same could be said of my illustrative butler; and just as the paid wages and the discharge could get rid of him, so the recognition of vested rights, and the "Whereas it is expedient, &c.," could abolish the other. And the underlying consciousness that thus it might be a hindrance to both, no matter how respectable they may respectively be, and be acknowledged to be. All that is said about "National Church controlled by national legislature, &c.," had a meaning before the Act of 1829, but not since.

This passage, read in connection with the sermon (xxviii.) "On Revision," determines Mr. Coghlan's ecclesiastical position; the perusal of both may be expected to be not without effect at the present time.

Of the sermons which follow the memoir, the best are those whose subjects are founded on texts taken from the New Testament, and among them are some which rank very high indeed, though in saying this, we do not judge them as sermons we have heard, but read. The matter of them is, as a rule, exceedingly good, and their method is effective in fastening a few important truths upon the memory. In spirit they are eminently practical; history, exegesis, and description always tending to profit. It is a feature not always characteristic of such productions that they may be read with interest and pleasure for the sake of the subject, apart from admiration of the writer. But this is the fact with regard to this volume. If we are not mistaken it will take its place among the permanent literature of the English pulpit.

EDGAR ALLAN POE.*

AFTER many years of research the most careful and thorough, Mr. Ingram has put the finishing-touch to his defence of Poe against the literary vampires who have essayed to suck the life-blood of his reputation. "Give a dog a bad name and kill him," says the proverb. Poe's enemies were wily beyond the proverb. They waited till he was dead before they gave him the bad name. The infamous Griswold, who compiled poetry and prose, and lived by them, who barely escaped prison for petty theft, and who was guilty of offences far worse than the theft, and of whom it is really not good to know too much, was the originator of all the falsehoods about Poe. He had suffered from Poe's criticisms, then, from policy, made friends with him, and kept friends with him, to ensure either silence or praise while he lived, and was on such a footing with him that he was actually appointed his literary executor, and thus became possessed of all his papers. He bound the unsuspecting Mrs. Clemm, the poet's mother-in-law, to silence so far by procuring from her a preface to his memoir before it was written—the memoir that was, to such an extent, to blast the memory of her "darling Eddie," and she seems actually in this way to be the sponsor for it. It is true that various persons at the time contradicted Griswold; but the contradictions appeared in newspapers and magazines, were scattered, and in that form were so far without effect and passed away, while Griswold's memoir remained, compelling such writers as the French Baudelaire and our own James Hannay, and others, to such inferences as were not welcome to any right-thinking man.

Mr. Ingram, by dint of indomitable industry and determination, has sifted the case to the bottom, and has found out all the truth about Poe, and has faithfully told it in these two volumes. One would have fancied that after the shorter memoir prefixed to the works published by Messrs. A. and C. Black, of Edinburgh, some years ago, very much could not remain to be said; but really much remained to be said, and these volumes, besides many very original and valuable letters, contain, *in extenso*, documents, which set at rest for ever the worst calumnies which have darkened the memory of the poet. Mr. Ingram not only proves, but proves beyond all dispute, that though Poe was cursed with a "fatal inheritance" of temperament, he strove resolutely to rise above his demon; was sober, industrious, and hopeful through those very periods of his life when Griswold would make him the continuous victim of debauch, though at the very time he was producing some of his best work—work, be it noted, not in the field of poetry and romance, but in that of hard, intent criticism, of which Mr. Russell Lowell has said that, whatever might be its faults,

it was sane and faithful to rule. On the general question of materials, Mr. Ingram says, in his preface:—

In preparing this final work upon Edgar Allan Poe, I have found no lack of new matter; the quality rather than the quantity of the proffered data has been my chief hindrance.

To perceive how folk a man scarcely knew, and probably detested, will claim—and almost beyond power of refutation—to have enjoyed his friendly intimacy; to have supplied him with ideas; to have suggested his themes, and even to have written his works, is quite appalling. They misrepresent his idlest words; distort his most trivial remarks—perchance unintentionally; falsify dates, invent anecdotes, fabricate conversations, and, indeed, refrain from nothing, in order to prove their acquaintance with departed genius. The amount of mischief that can be, and is, manufactured out of a dead man's relics is terrible. Woe betide the luckless mortal who leaves a history! Vivisection is merciful compared with the pitilessness of the *post-mortem* examination held upon his real and putative remains.

We have often spoken of Poe's "fatal temperament." It was the temperament that continually craves some bliss beyond that of common earth, that seeks grand elevation, disfranchisement, and too often, alas! seeks it by means of fatal elements, to which the whole being finally becomes a slave. Mr. Ingram believes that early in life Poe had learned the power of opium, as is proved by the following passage:—

Among the various peculiarities of the early draft of this work ["Berenice"]—some of which disappeared in the later versions—it will be noted by his readers, is the first development of Poe's assumed belief in metempsychosis, a doctrine that, in subsequent writings, he recurred to again and again, and which, it is scarcely assuming too much to say, at times he evidently partially believed in. One of the suppressed passages alludes to its hero's "immoderate use of opium," a drug which Poe occasionally resorted to, at least in after years, even if he had not then already essayed its powers. It is noteworthy to find him declaring, in 1845, in connection with De Quincey's "Confessions of an English Opium-Eater," "there is yet room for a book on opium-eating, which shall be the most profoundly interesting volume ever penned."

If this be so, Poe's escape from complete prostration while young remains proof enough of his resolution. With regard to the tales of his cruelties to his young wife and mother-in-law, these may now be regarded as wholly exploded; and it may be once for all taken as settled not only that he was faithful in these relations, but that he was tenderly devoted. We may here cite a passage from Mrs. Whitman, whose recent lamented death has given Mr. Ingram access to many documents, or, at any rate, has enabled him to treat many documents with more freedom than he might otherwise have been able to do.

Sometimes his fair young wife was seen with him at the weekly gatherings in Waverly-place. She seldom took part in the conversation, but the memory of her sweet and girlish face, always animated and vivacious, repels the assertion, afterwards so cruelly and recklessly made, that she died a victim to the neglect and unkindness of her husband, "who," as it has been said, "deliberately sought her death that he might embalm her memory in immortal dirges." . . . One might cite the testimony alike of friends and enemies," continues Mrs. Whitman, "to Poe's unvarying kindness towards his young wife and cousin, if other testimony were needed than that of the tender love still cherished for his memory by one whose life was made doubly desolate by his death—the sister of his father and the mother of his Virginia. It is well known to those acquainted with the parties," Mrs. Whitman proceeds, "that all who have had opportunities for observation in the matter have noticed her husband's tender devotion to her during her long illness. Even Dr. Griswold speaks of having visited him during a period of illness caused by protracted anxiety and watching by the side of his sick wife."

Mr. Ingram gives the following account of Poe's first introduction to the French reading public, with whom ever since he has held a secure place as a writer of the fantastic and eerie:—

Poe's name was first introduced to the French public by "The Murders of the Rue Morgue," the tale, shortly after its appearance in *Graham's*, being copied, with complimentary comment, into the *Paris Charivari*, the translator objecting, however, that no such street as the *Rue Morgue* existed ("so far as he knew," says Poe) in Paris. This circumstance was also cited in after years by Baudelaire as one of a series of proofs that the poet had never visited the French metropolis! Some years later the tale reappeared in *Le Commerce*, as an original *feuilleton*, under the title of "L'Orang-Outang," and shortly afterwards *La Quotidienne*, aware, apparently, of the source whence the work had been obtained, transferred it bodily to its own columns. This being noticed by a third journal as a case of gross plagiarism, a lawsuit was instituted, during the hearing of which *Le Commerce* proved that Edgar Poe was the real and sole author of the story in question. The interest created by this legal inquiry induced Madame Isabella Meunier to translate several of Poe's tales for the *Democratique Pacifique*, and other French journals.

Over and above the interest of the new facts and letters, there are many interesting critical morsels in the book. To those who take any interest in the genesis of great poems, or poems which have since their first publication been in the mouths of men—poems which, as Mrs. Barrett Browning said, throw a "fit of horror" over whole nations, Mr. Ingram's volumes have much to meet their peculiar tastes. "Annabel Lee" is one of the most beautiful poems in any language. Mr. Ingram presents pretty good evidence that it has a real and autobiographical basis, as very much in Poe's poetic writing has, though criticism surely goes far

* The Modern Pharisee and Other Sermons. By John Cole Coghlan, D.D. Edited, with Biographical Sketch, by Hercules H. Dickinson, D.D. London: C. Kegan Paul and Co.

* Edgar Allan Poe: His Life, Letters, and Opinions. In Two Volumes. By John H. Ingram. With Portraits of Poe and His Mother. John Hogge.

astray when it carries this idea on mere theoretical principles to its extreme application. George Gillman assuredly did so when he sagely declared that Poe was glad of his wife's death to enable him to write "The Raven," the fact being that "The Raven" was written years before the death of Virginia Poe. "Annabel Lee" was, of course, a much later poem, and, according to Mr. Ingram, it is associated with Mrs. Helen Whitman, who, in her admirable volume, "Edgar Poe and His Critics," did so much for the poet's fair fame against those who had libelled him. Towards the end of his life Poe paid his addresses to this lady, who accepted him, and they became engaged, as Mr. Ingram now proves under a pledge from Poe of total abstinence. Though there is no foundation whatever for the assertion that Poe went to her house drunk and insulted her, on her own evidence she came to know that he had broken the pledge, and signified her wish to be relieved from her engagement to him. Poe pleaded for a change of her resolution, which was not given in such terms as he desired, and they parted. Mr. Ingram writes on this point: "Evidently Edgar Poe did not know the real cause of the rupture of the engagement, and for upwards of thirty years his character has suffered under charges he was powerless to refute." Afterwards, however, the lady would appear to have been desirous of attracting Poe's attention, and sent poems to magazines where, to the best of her belief, they would fall into Poe's hands—which is surely very far from bearing out the false scandal that he had shamefully insulted her.

This is the poem which is thought to have suggested "Annabel Lee" as a kind of response, the words italicised, it is supposed, having more particular reference in this relation:—

Tell him I lingered on the shore
Where we parted, in sorrow, to meet never more,
The night wind blew cold on my desolate heart—
But colder these wild words of doom, "Ye must part."

O'er the dark, heaving waters I sent forth a cry;
Save the wail of these waters there came no reply.
I longed, like a bird, o'er the billows to flee,
From our lone island home and the moan of the sea.

Away! far away! from the dream-haunted shore,
Where the waves ever murmur, "No more; never more."
When I wake, in the wild noon of midnight, to hear
That lone song of the surges, so mournful and drear.

When the clouds that now veil from us heaven's fair light,
Their soft silver lining turn forth on the night;
When time shall the vapour of falsehood dispel,
He shall know if I loved him, but never how well.

Mr. Ingram adds to this incident: "With whatever feelings Poe may have regarded these lines, he certainly evinced no desire to respond to them, unless 'Annabel Lee' be deemed a reply, and during the short remainder of his career omitted all mention of their writer's name."

We can only end as we began by saying, in fairness to Mr. Ingram, that his new materials are ample enough fully to justify his claim for this memoir as final; and we have to thank him for one of the most valuable additions recently made to the field of literary biography.

CONGREGATIONAL HISTORY, 1850—80.*

DR. WADDINGTON has issued a supplementary and final volume of his "Congregational History," in which he takes a review of the events bearing specially on the progress of the denomination which have occurred during the last thirty years. A large, we hesitate to say an undue, proportion of the work—for the issues involved are unquestionably of considerable importance—is occupied with the discussions which have at various times arisen in reference to the place which doctrine should occupy in the formation of a basis of Christian communion. It may be fairly questioned, however, whether the mode in which the subject is dealt with is likely to give satisfaction to either side in the controversy. The historian who undertakes to deal with such a question should have sufficient grasp of the matters in dispute to set forth comprehensively and impartially the facts on which both sides are agreed, the evils which seem to suggest a departure from established precedents, the dangers which are incident to the proposed remedy, distinguishing with the utmost care that which is accidental from that which is essential to the underlying principles involved in the various struggles in which those principles seem to be brought into collision. A mere catena of extracts from speeches and writings of those engaged in these polemics could scarcely be expected fully to meet these requirements; but when the compiler betrays a manifest leaning in one direction, and that, too, expressed in the tone which befits the advocate rather than the

judge, the confidence of the reader in the impartiality of the presentation is likely to be very seriously imperilled. No one, we take it, would in these days find fault with an advocate of college reform who pleaded for "a replacement of the worn-out by the fresh and vigorous," words which, occurring in the speech of Dr. Pye Smith at the laying of the foundation-stone of New College, are italicised by Dr. Waddington in close contiguity to the marginal note "Claims of the new philosophers"; or distrust a periodical which, affirming its adherence to "those essential truths which are designated Evangelical," expresses a preparedness "to strip certain of the Christianity of the present day of much that is conventional and impure, rags that only impede its progress and retard its triumph." Yet we find this italicised quotation, from the programme of the *Christian Spectator*, immediately followed by the statement: "With the most earnest desire for the progress of Christianity on the distinct lines of Divine revelation, the older ministers regarded the new movement with some misgivings"—a fact, as the experience of all ages would testify, by no means decisive on the subject, such "misgivings" having been not unfrequently the result of that conservatism which, in association with old age, manifests a want of sympathy with needful changes, and, therefore, by no means conclusive as to the essential viciousness of all the departures from routine advocated by those who were destined to take their place in the ranks. In an ordinary way we might regard this as a platitude, an express declaration of which was unnecessary; our objection is that the mode in which the case under consideration is presented demands for effectiveness that, implicitly as well as explicitly, this thought must be ignored. The student who attempts to trace the bearings of two definitely marked and distinctive principles in the wordy warfare in which Mr. Miall and Dr. Campbell were involved, will seek in vain for aid from Dr. Waddington; yet it is only as principles are affected that reminiscences of personal controversies serve any useful purpose. Dr. Campbell fancied that he found "a monster in a certain ooze, from which" he "anticipated perils to the Church of God," and he straightway attacked the Anti-State-Church Association in a magazine, in which, owing to its representative character, he was precluded by his own editorial code from opening up any such controversy. We have copies of resolutions, and letters, and extracts of speeches, after the perusal of which it will be impossible for the student to arrive at any accurate conclusion as to whether the "monster" had any real existence, or, if so, whether it had any essential relationship to the Association which it devolved upon Mr. Miall to protect at all points from assault, to which Dr. Campbell (although the fact is not mentioned) ultimately gave in his adhesion while retaining to the last his objections to "negative theology."

For anything like a correct judgment upon the progress of contending principles at such a crisis, accurate discrimination between variant shades of thought is of the most essential importance, and yet we find our author, with sublime unconcern, linking together in one class the holders of manifestly divergent views—the link that is found to unite them being a desire for "Congregational Reform"—an ambiguous phrase, to which the preceding contents of the volume appear to attach a reproach, being thus employed with the effect of throwing a slur upon all included in the category. Mr. Miall, in his work on British Churches, pleaded that "the moral sympathies of men" should be appealed to more, and their "sense of personal interest" less—that the paramount idea encouraged should be "rightness" rather than "benefit"—and recommended that churches should be opened once a week and non-worshippers invited to assemblies at which, "intelligent members of the Church should be encouraged to enforce the message of mercy upon those assembled with the same freedom as they would, on other occasions, commend a political truth." And yet, under cover of this amphibological word, "Reform," he is straightway linked with the Rev. T. S. Porter, who advocated the organisation of churches on the principle that "no member, present or future, should be accounted under obligation to hold" any specified doctrinal views, and the historian proceeds complacently to remark: "Such ideas, as far as they prevailed, damped the ardour of zeal, chilled the affections and sympathies, and paralysed the energies of the societies under their influence to a degree that removed from them every characteristic of a Christian Church." Lord Beaconsfield talks about an "historical conscience," but we fail to detect the tokens of its presence in this association. Whatever may have been the excitement engendered in the "Rivulet" controversy—and Dr. Waddington does not hesitate to employ the terms "querulous and offensive" as descriptive of its characteristics—that has sufficiently died away to allow, even to demand, from one who undertakes the office of his-

torian some estimate of the character of a work which, a generation since, was the subject of so much contention. But this is what we have in response to the demand:—

Mr. Lynch published a small volume of poetry, entitled, the "Rivulet, or Hymns for Heart and Voice, adapted to the taste and feeling of his little flock." Some of these original verses had a more evangelical cast than others, and have been admitted to the collections of hymns used in other churches. No exception, for example, could be taken to the hymn beginning with the lines, "Gracious Spirit, dwell with me." Other hymns were of neutral tint, as "The brooks that brim with showers, 'Our heart is a little pool,'" and "The dewy flowers most beautiful." The people at Mortimer-street having richly enjoyed the refining influence of these delicate compositions, the author sent them to the press, to be sung, if approved, in similar Christian circles.

If "Negative Theology" was the charge against the book itself, this, at all events, may be fairly described as "Negative" Criticism. Elsewhere he speaks of the contents as "fragrant poems." For the moral of the controversy the student of this history will still have to fall back on the judgment uttered by Mr. Binney:—

I think there have been errors on all sides. . . . In the first place, the author of the book erred. It was an error to call his poems hymns; it is an error to use them as such in public worship. It was an error to issue a protest [against Dr. Campbell's review of the work in the *Christian Witness*] at all; . . . it was an error for the protest to say all it did. . . . I consented to affix my name to the protest to express two things—my belief that Mr. Lynch was a truly spiritual man, and my condemnation of a style of criticism that I thought ought to be reprobated. . . . I think there have been errors on the side of the reviewers. There have been violence, rudeness, want of candour, errors in taste, errors in criticism, an apparent determination not to see good, and always to put the worst sense on any quotation. The work criticised was not intended, I apprehend, to be an exhibition of the whole of anything, either of objective truth or religious experience. . . . Truth is implied; feeling only uttered. . . . Here I believe is the secret of the whole matter. Mr. Lynch's friends interpret the book by the man; outside interpreters interpret the man by the book.

Of the outcome of another controversy Dr. Waddington is less reticent. Speaking of the retirement of Dr. Davidson from Lancashire College, he writes:—"The separation, justified at the time by the divergence of Dr. Davidson from the recognised principles of the College, has become more manifestly proper and necessary by the theological views he has since published." Among the pamphlets called forth by that controversy, special mention is made of "a trenchant brochure, the joint production of Rev. Enoch Mellor, M.A., and Rev. J. G. Rogers, B.A., entitled 'Dr. Davidson: His Errors, Contradictions, and Plagiarisms, by two Graduates.'"

Dr. Waddington has undoubtedly expended much time and labour in gathering the materials for his volumes, and we must not therefore be too severe on the undue prominence given to contributions privately acquired, even when their merits are obviously disproportionate to others which were accessible to all. We shall not therefore further comment on the occupation of three pages of this volume with one letter which failed to find insertion in the *English Independent*, when entire silence is preserved as to articles and letters with a similar purport, which for successive weeks formed the most prominent feature of that newspaper.

We have dwelt in these remarks specially upon one series of topics treated in this volume; but we need hardly remind our readers that the subjects discussed are of a multitudinous character, embracing Home, Colonial, and Continental Missions; the rise and progress of institutions intended to supply past deficiencies, or to assist in the adaptation of Congregationalism to changed conditions; and memorial notices of some of the most prominent men who have taken part in its struggles and successes. Although we have found it necessary to utter some criticism which seemed to us imperatively called for on portions of this volume, we are none the less prepared to recognise in the fullest sense the obligations which Congregationalists owe to Dr. Waddington for unwearied, self-sacrificing, and most inadequately-rewarded labours, continued through a long series of years, and now brought to a close by the publication of this fifth octavo volume of between 600 and 700 pages. We trust that a speedy sale of the entire issue will relieve him from all financial anxieties, and that some opportunity will be found, at no distant date, to testify that, by the denomination which he has so served, the aim which he has set before him is duly valued, and the contribution of service which he has rendered towards its accomplishment cordially appreciated. May he long survive to receive from his Congregational brethren expressions of that regard.

The Jewish Temple and the Christian Church. We are glad to note that the valuable series of discourses on the Epistle to the Hebrews, by the Rev. R. W. Dale, M.A., published under this title, has reached a fifth edition, just issued by Messrs. Hodder and Stoughton.

* Congregational History, 1850—80. Fifth Volume of the Series, completing the work. By John Waddington, D.D., author of "Congregational History, 1200—1567"; "Congregational History, 1567—1700"; "Congregational History, 1700—1800"; and "Congregational History, Continuation to 1850." London: Longmans, Green and Co.

SCHOOL BOOKS.

The Elements of Grammar taught in English. By EDWARD THRING, M.A. (Cassell, Petter, and Galpin.) This is a new edition of a very thoughtful book. It is not a grammar in the ordinary sense of the term, though there is nothing wanting in it for the ordinary purposes of instruction. It contains the general principles of grammar, with their special application to English. The analysis of sentences is treated with great fulness; but we cannot help thinking that the distinctions of parts of a sentence and of kinds of sentences by means of lines is unnecessary. There is no hope that any arrangement of the kind will be ever universally adopted, and as there are so many, each is apt to perplex the memory.

The "Grammaire des Grammaires." By Dr. DE FIRAS (Crosby Lockwood and Co.). We need say nothing more of this admirable grammar than announce that this new edition is the forty-fourth. It is enlarged to the extent of about fifty pages, and has been thoroughly revised.

Outlines of Physiography. With illustrations. By W. LAWSON. Part I. (Edinburgh: Oliver and Boyd.) Mr. Lawson is experienced as a teacher and writer on geographical subjects. He was, therefore, well fitted to prepare a text-book for this portion of the science syllabus. In this part "the earth is considered apart from other portions of the universe, and chiefly in relation to the materials of which it is composed, the forces which act upon those materials, the distribution of vegetable and animal life." A second part will follow, and will treat of the earth as a planet.

First Geographical Reader. (London: Wm. Isbister and Co., Limited.) This is the best introduction to geography we know. It is written in a simple, playful, but most instructive manner for young children. It consists of a series of chats of a father with his boys at the seaside. The illustrations are well done, and complete what is intended: a reading book for the earliest classes in elementary schools.

A Handbook of the Analysis of Sentences. By WALTER MCLEOD. (London: Collins and Co.) There is little to distinguish this work from others of its class. The examples given for analysis are numerous, and form a good selection.

The Human Body and its Functions. By H. SINCLAIR PATERSON, M.D. (Hodder and Stoughton.) This volume consists of a course of lectures delivered to the Young Men's Christian Association in Aldersgate-street. They were adapted to the twofold purpose of stimulating attention to physiology, and also of stating the scientific facts in a less mechanical manner than is too often done. Dr. Paterson occupies a middle position between those who argue that each soul organises for itself, as its own habitation, the particular form that is fitted for it; and those who deny altogether the existence of soul. He recognises both; mind and a material organism. The style of the lectures is free, conversational, and clear. The subject is treated with sufficient fulness to be intelligible, though physiology will scarcely be learnt from the perusal of this work alone. The chief interest in it is the criticism which it gives of certain statements, now very common, respecting human nature, and which are of a too materialising and mechanical kind. A special value also attaches to it as a small treatise on applied physiology, and the bearing of our knowledge of bodily functions on health and food.

Simple English Poems. Edited by H. Courthope Bowen, M.A. Part IV. (O. Kegan Paul and Co.) This part of Mr. Bowen's work in English literature consists of six poems, "The Prisoner of Chillon," "Gray's Elegy," "The Eve of St. Agnes" and "Hyperion," by Keats, and Tennyson's "Morte d'Arthur" and "Enone." The notes are excellent, especially those which illustrate the idea in the text by comparative quotations from other poets.

Handbooks for Bible-classes.—The "Books of Chronicles." By Rev. Dr. MURPHY. The "Sacraments." By Professor CANDLISH, D.D. (Edinburgh: T. and T. Clark.) These books will be found of use by teachers in Sunday and day-schools as well as by the students of Bible-classes. The elementary schools throughout the country devote some portion of each day to religious lessons, and it is of importance that the teachers "be thoroughly furnished." This would be the case if they studied such works as those before us. The explanation of the Chronicles by Dr. Murphy is just the book an intelligent teacher needs.

The Day, the Book, and the Teacher. (Sunday School Union.) Among the various memorials which have been prepared in connection with the coming Centenary of Sunday-schools, a very distinguished place is fairly due to the volume which bears this title, the production of the gifted pen of the Rev. E. Paxton Hood. Starting with a graphic sketch of some characteristics of the age in which Sunday-schools took their rise, he narrates in his most attractive style, and with that wealth of anecdotal and illustrative power of which he possesses such a mastery, the progress of the movement, until the institution which was established in the city of Gloucester has as its result one hundred years later, in different parts of the world, upwards of twelve millions of children receiving Christian instruction from nearly a million and a half of teachers—the number of teachers being now in excess of the scholars under training half a century ago. As usually happens with Mr. Hood, the work is not entirely free from extravagance. Referring to the Bible, he remarks: "We suspect that, excepting in the Sunday-school, it is now comparatively an unread book;" and as to the worship of the sanctuary he says: "One thing is very certain, there is no denying it, the preacher is becoming very wearisome." If it was at all necessary to quote from a "horrible book" which has caricatured the churches of Edinburgh, it would have been as well to be accurate as to the excerpt. We can hardly

think Mr. Conway's expression was, "Each shapes itself to a horrid idol, with humanity washing us by a slow fire before it." Possibly "washing as" should be the substitute for the words italicised. But any faults which may be detected are of little account in diminution of the attractiveness and worth of a really charming little book.

NINETEENTH CENTURY PIONEERS.
XIII.—DR. THOMAS PRICE.

OUR recent historical review of the series of conferences held in connection with the Liberation Society made reference to Dr. Price as one of the three gentlemen who were appointed to make the preliminary arrangements for the holding of the conference at which the society was formed. We, however, had not space to do justice to this pioneer trio; of one of whom (Dr. Cox) we have already written; the third being Mr. Edward Miall, who alone survives. It is thirty years ago since Dr. Price was compelled to retire into private life, and, as a consequence, it is only by the older friends of the movement that his services and character are known and fully appreciated.

Thomas Price was born at Bristol in 1802, and in the eighteenth year of his age became a student for the ministry at the Baptist Academy in that city. After two years study there, he spent a session at Glasgow and another at Edinburgh. He then became co-pastor with the Rev. Timothy Thomas, of the ancient Baptist Church assembling at Devonshire-square Chapel, London, and, on Mr. Thomas's death, in two years became the sole pastor. Although in the early part of his pastorate the church was troubled about the question of open communion—which Mr. Price supported—he became a useful and prosperous minister, and it was during his ministry that a new chapel was erected—a building which, in its turn, has had to make way for the great changes which have since taken place in that now very unattractive locality.

It was in Devonshire-square Chapel—which afterwards became associated with the honoured name of John Howard Hinton—that Mr. Price delivered the lectures on Protestant Nonconformity which brought him into public notice, and which he afterwards re-wrote, and published in two volumes, as "A History of Protestant Nonconformity." It was on the appearance of the first volume that Boudoin College, in the United States, gave him the diploma of doctor of divinity; Madison University making him a doctor of laws thirteen years later.

Mr. Price threw himself with ardour into those movements of the time in which the Nonconformists were conspicuous as the advocates of freedom. The Anti-Slavery Society had his zealous co-operation. When Wm. Knibb arrived in England, he identified himself thoroughly with that impassioned friend of the negro, who excited the bitterest antagonism of the planter interest. Of that interest Mr. Borthwick was the professional champion, and it was supposed that the public controversy in which Mr. Price engaged with Mr. Borthwick was the occasion of the throat disease which in 1835 brought his ministerial career to a close. The agitation for free trade followed that for negro emancipation and like other conspicuous Nonconformists, he engaged in it with energy, both as a writer and a speaker, and, as he had great tact in managing popular assemblies, his services in the capacity of chairman were in great request.

When Dr. Price ceased to be the minister of Devonshire-square Chapel, his activities only took a new direction. He projected and, till his death, acted as Secretary of, the "Dissenters' Life and Fire Insurance Company;" the title of which was afterwards altered to the "General." He also became proprietor and editor of the *Eclectic Review*, on the retirement of Mr. Josiah Conder. It became in his hands an able exponent of advanced Nonconformity; but a reduction in the price proved to be mistaken policy, and, subsequently, the Review passed out of his hands, and ultimately became extinct.

It is in connection with the early history of the British Anti-State-Church Association—now the Liberation Society—that Dr. Price's name is best remembered by the Nonconformists of this generation. He was one of the small party who met Mr. Miall at the house of Dr. Cox at Hackney, to hear his proposals for the formation of such an organisation. Giving in his adhesion to the proposed movement—which was looked upon either coldly, or with positive disfavour, by many of the leading Nonconformists of the metropolis—he assisted in the arrangements for convening the representative meeting at Leicester on the 6th of December, 1843, at which the project of a general convention or conference was approved. When that gathering was held, and the Anti-State-Church Association was formed—in May, 1844—he was appointed its treasurer, and, both in that capacity and as a member of the Executive Committee, he rendered invaluable service to the new organisation, which had to struggle against difficulties of a special kind.

The society has been fortunate in its treasurers, and was especially so in the case of Dr. Price; but at that time the duties of the treasurership were comparatively light: the subscription list not yielding more than £1,200 at the end of the first three years. They were the days when the society had to be content with small accommodation in Aldine Chambers, and almost hid itself in the out-of-the-way region of Warwick-square. They were also the days of small committee meetings and of small public meetings, and when those who composed them could say—

"The vast, the unbounded prospect lies before us;
But shadows, clouds, and darkness rest upon it."

Every step then taken was tentative, and had to be taken slowly and circumspectly; so that at the end of three years the committee acknowledged that "they considered themselves scarcely to have broken ground as yet against existing Establishments," and that no enterprise meriting the description of a campaign had yet been attempted. That, however, was the time when the help of a man like Thomas Price was of special value; for he had exactly the qualities which are most needed at the beginning of a difficult work—courage and faith, clearness of vision, a sound judgment, and statesman-like sagacity. If any of his colleagues were heated and ardent he was cool and dispassionate, and he was as able to devise modes of overcoming difficulties as to discern their existence. His public appearances, in the chair at the society's annual meetings, or as its representative on provincial platforms, were singularly calculated to subdue prejudice, to repress disorder, and ensure a favourable consideration for the facts and arguments which the society had to advance. There was a dignity, a candour, and a courteousness which helped to win confidence and to silence objectors.

These objectors, it should be remembered, unlike the objectors of to-day, comprised those who held the same principles as the promoters of the agitation; so that the Society's first Executive Committee felt that "they would most successfully fulfil the high mission with which the Conference of 1844 had charged them by addressing themselves in the first instance to Dissenters," and it took many years to accomplish that preliminary work. The difficulties to be encountered in this direction, as well as the great change in Nonconformist feeling which has since taken place, may be judged from the attitude of the *Patriot* newspaper—the precursor of the *English Independent*. The *Eclectic Review* had passed from the hands of Mr. Conder to those of Dr. Price, and, of course, supported the calling of the proposed "Convention." Not so, however, the *Patriot*—then conducted by Mr. Conder. A Convention, said the *Patriot*, "would but serve to exhibit our weakness and disunion," and would "be far more likely to effect a separation of Dissenters than a separation of Church and State." This reasoning, of course, had its effect on a considerable class among Nonconformists; but, so far from its discouraging Mr. Miall, Dr. Price, and his associates, the *Nonconformist*, in commenting upon the *Eclectic* article, wrote as follows:—

The course for the friends of the movement to pursue is now, we think, cleared of every obstacle. The time has arrived for them, since they cannot prevail upon others to accompany them, to proceed alone. They have paid a marked deference to the feelings of their London brethren. They have waited with uncomplaining patience for some decisive manifesto from that quarter. We are bound to say that reason has been evaded, and prudent forbearance has been treated with something like supercilious disregard. Let them, therefore, gird up their resolution, and appeal to the country. Let them nominate their provisional council, and issue their preliminary address. Let them take every step cautiously, in good spirit, but firmly; and there are not wanting, in every part of the land, earnest spirits ready to second their efforts, and ill-disposed to give up a great and useful project, because frowned upon by self-constituted authorities.

This is severe writing, no doubt, and we reproduce it, not to revive unpleasant memories, but only to show to another generation what were the special obstacles which the originators of the Anti-State-Church movement had to face. It will be observed that it is Nonconformist feeling and leadership in the metropolis that is here mainly complained of; but it may be urged in defence of London, in regard to both past and present facts, that, after all, it has been there that the main-spring of this important agitation has been in continuous motion for six-and-thirty years, and that it is very largely by the unwavering constancy, and the unremitting care, of London men that what at one time looked an almost Quixotic enterprise has come to be regarded as one of the most hopeful of our time.

Dr. Price's official connection with the society proved to be but too brief; for, unhappily, in 1848 signs of heart disease became apparent, and in the spring of the following year he wished to resign his treasurership. He was, however, persuaded to retain it until the Triennial Conference of 1850, when he reluctantly retired; his medical advisers urging upon him that a relinquishment of all public engagements was absolutely essential to the preservation of his life. He, however, remained on the list of the Executive Committee till 1852; when, in consequence of his inability to attend its sittings, he finally withdrew from active service on the society's behalf; though he continued to the end to be among its warmest friends.

When, at the conference of 1850, his retirement from the treasurership was publicly announced, and his "heartly participation in the difficulties and responsibilities attendant on the formation of the society, and his subsequent devotion to the furtherance of its interests" had been suitably acknowledged, his reply was characteristic of the man; while it indicated the character of the influence with which the new organisation had had to contend:—

Talk, he said, about the spirituality and the religious element that should characterise and ennoble our churches!—the highest spirituality, in my apprehension, is that which seeks the special and exclusive domination of Him who is "the Lord our righteousness and strength." So far from regarding the association in any of its movements, or single, fervent, hearty devotedness to it, as inimical to spirituality, whether the spirituality of the individual or of the body, I confess I look with much distrust, such is the impression forced upon me by the experience of growing years, I look with much distrust upon that spirituality which makes selection for itself out of the enlarged and comprehensive sphere of Christian duty. I know no right we have to make such selection. It becomes us to take the whole; but if any one part would seem to me more incumbent than another, it is that which specially respects the spirituality of the Church of Christ, and the exclusive domination of her Lord.

And in a yet more elevated strain were his closing words:—

Though not with you in person, I shall be with you in soul. And, at last, when we gather round that footstool where we hope ultimately to assemble, I trust that, forgetting the littleness, and spleens, and contentions of earth, we shall have the opportunity of discoursing together, in the high language of Paradise, of the services which we have been permitted to render unto Him whose name we bear, for whom we profess to live, and in whose fear and hope we trust ultimately to die.

Dr. Price lived for fifteen years longer—his life being, no doubt, prolonged by the firmness with which he resisted all attempts to draw him back again into the vortex of public life. The end came with unlooked-for suddenness, on the 29th of May, 1867, when he was in his sixty-sixth year only. And he died the death of a Christian, as he had lived the life of a Christian. "I have," he said, "been much occupied in former days with things to which I attached great importance, but all that is gone now. The atoning blood of Christ is all that I now value."

"Dr. Thomas Price," said the Rev. J. H. Hinton, in a funeral discourse, "was, in a single phrase, at once a large-headed and a large-hearted man, a man of clear understanding and of warm affections. In private life he was the amiable and cultivated Christian. In the pulpit he was an instructive and interesting preacher; in pastoral labour he was devoted and affectionate; in the commercial world he was a man of energy, tact, and integrity; in national affairs he was an ardent friend of civil and religious liberty; in public business he was a wise and persuasive counsellor. And all that he was he was rather by a happy and well-balanced combination of agreeable and useful qualities than by the possession of striking ones, or the dominant manifestation of any. It has been the lot of few men to be more universally respected and beloved."

CHURCH MUSIC IN LONDON.

II.—THE JEWISH SYNAGOGUE SERVICE.

THE synagogue service, in its most characteristic form, is not to be heard in Great Portland-street or Bayswater, but in Aldgate. The West-end congregations are sparse, and composed of the higher classes; while the synagogues in the East-end are crowded with the middle and lower grades. The Polish Jews, who fill the East-end synagogues, are very fervent in their responses, well acquainted with Hebrew, and not at all afraid of hearing their own voices. Drop into the Great Synagogue in Duke-street, Aldgate, and if you are fortunate enough to find a seat, you will be struck with the strangeness of the scene.

Synagogues are all built upon the same general plan. Men and boys only are admitted to the ground floor, and the seats are not transverse, but longitudinal, like those in the House of Commons. The two halves of the congregation sit facing each other, with a broad vacant space between them. In the midst of this space stands the almemmar, a rostrum for the reader and the choir, in shape like a large waggon off its wheels, entered by steps in the middle of each side, and furnished with seats. A fair-sized almemmar will hold twenty people. Two side galleries and a small end one are reserved for women, who stand or sit as the men do, but take no audible part in the service. The Reader, standing at his desk in the front of the almemmar, faces the ark, which stands against the east wall of the synagogue. Here the scrolls of the law are kept, and the doors are opened as these ancient records are solemnly taken out and returned at every Sabbath and festival service.

As you enter the service is probably proceeding. The Reader is chanting in strange recitative, the choir of men and boys standing at the back of the crowded almemmar, and clad in black gowns and shiny silk hats, is responding in harmony, or the hoarse murmur of the vast congregation fills the ear as they read or respond in speech or chant. Round about the Reader stand those members of the congregation who are called to take a nominal part in the service, nominal because the skill to chant has long since deserted the laity. The form of coming up to the desk is still preserved, but the man who is called merely stands by the Reader, who chants a portion of the law for him. The men and boys in the congregation, one and all, wear white scarves thrown carelessly around their shoulders, and they sit or stand according to the portion of the service which is being read.

The orthodox Jews admit no instrumental music. There is a growing feeling in favour of the organ, especially among the richer congregations, but no organ has yet been erected. Dr. Adler, the Chief Rabbi, has the entire control of the ritual of the synagogues, and he can veto any proposed change. As a fact, the only instrument in an orthodox London synagogue at the present moment is a harmonium at Bayswater, and this has been permitted on the understanding that it is only to be used at weddings, which are not celebrated on Sabbath day. If a Rabbi is asked why instruments are tabooed, he will tell you that they were only used in the Temple, and that the only place for the Temple was Jerusalem. An exiled and scattered race must not pretend to imitate the Temple service as it was rendered in the past, and as all Jews hope it will be rendered in the restored Jerusalem.

Synagogue choirs are a growth of the last thirty or forty years. From the earliest times a man has stood on each side of the Reader to assist him in case of illness or fatigue, or to correct him in case of errors. Gradually it became the custom for these assistants (called *Mershororim*) to lead the responses in harmony. This was found so pleasant and tasteful that the next step was to choose assistants who had tenor and bass voices.

Then came boys, and, lastly, the balanced choir. Still, the theory is that the choir represents the congregation. Whatever is not for the Reader is for the congregation, and the choir is merely its substitute. The common place for the choir is at the rear of the almemmar, where the men and boys stand in a group, in full view of all the congregation. But in one recently-built synagogue in London the choir has been placed in a gallery over the ark, hidden from view by the massive ornaments that rise high above the sacred chamber. All the London choirs are paid, in order to secure regular attendance. Rehearsals are held when necessary—at the approach of a festival, or when some new music has to be introduced. It is altogether contrary to the rules of orthodox Jews to admit women to the choir. Male and female worshippers must not be mixed. But in one or two provincial synagogues the innovation is tolerated, for the sake of sustaining the music of the service. The late choir-master of Duke-street Synagogue, Mr. Mombach, was universally known among English Jews, and very highly esteemed. He composed a great deal of music for the service, and trained a great many Readers. The development of the choir, to which we have already referred, took place within the span of his long life. He was, therefore, an authority on a movement which he had guided and led.

The offices of Reader and Rabbi are distinct in all large synagogues, though they are sometimes united in small ones. A strong and musical voice, usually a baritone, is essential for a Reader. These ministers sing the Scriptures with much energy and elocutionary force; they are especially skilled in the use of grace notes. Their chanting is exceedingly rapid, so rapid, indeed, that, to take an example, the Book of Esther has been read in less than thirty minutes. It is wonderful that the Readers are able to give off the recitative for so many hours with unabated vigour of tone. Their training, which consists in practical imitation and theoretical study, lasts for years, and they are nearly all practised musicians. Some who have learnt the Tonic Sol-fa notation find it a convenient shorthand for recording the different melodies they have to sing.

When the minister reads the Hebrew Bible in the synagogue, he chants it according to the musical notes always printed with the text. These are variously curved signs, which stand close above the Hebrew letters, hardly to be distinguished from them by the unpractised eye. It is a tradition that these signs were arranged by the men of the Great Synagogue (Ezra, &c.). Each note may represent a single tone, or a cadence; and each note is translated into tone in a different manner, according as it occurs in (1) the Pentateuch as read on Sabbath; (2) the Pentateuch as read on New Year; (3) the Prophets; (4) the Book of Lamentations; or (5) the Book of Esther. Moreover, certain portions of the Pentateuch have peculiar traditional melodies attached to them, irrespective of notation: e.g., The Song of Moses, the Decalogue, &c. The *Piryutim*, or prayers composed by the Rabbis of old, are crooned, as it were, in the Dorian mode; but the pauses, *rallentandos*, &c., render it wonderfully difficult to write them down. The books of the law from which the readers chant have neither vowel points or signs of inflection, much less verses or chapters. The singing is therefore a matter of memory. The melodies are nearly all in the minor mode, and very quaint in form. The choir music of the synagogue, on the other hand, is chiefly modern. Adaptations from all sources are accepted, and chromatic harmony is freely employed in the pieces composed by choirmasters for Jewish use.

Every day there is morning and evening service in the synagogue, at which the Psalms are read in the ordinary speaking voice. They are read through in the course of a month or less, at the discretion of the Reader. The Pentateuch is read on Sabbaths, and is spread over fifty-two weeks. Each Sabbath portion is divided into seven parts, and seven members of the congregation are called to read their portion, which they do by deputy, as we have already seen.

The association of certain times with fixed passages of Scripture, and with the various festivals and seasons of the year, has an important result. The melody recalls its words, and the words recall the season. If a Jew should travel until he lost all reckoning of the season of the year, and should then enter a synagogue in any part of the world during a festival, he would at once know by the tune that the Reader was singing whether it was Passover, Feast of Tabernacles, Pentecost, &c. Perhaps he would recognise the chant which occurs only on the first and second days of New Year; or that which comes at the anniversary of the destruction of Jerusalem. Perhaps his ear would catch the plaintive tone which accompanies the Book of Lamentations, the rapid declamatory chanting of the Book of Esther, or he might hear the Reader raise his voice to deliver the Ten Commandments.

The service includes a few Hebrew metrical hymns of ancient date. There is one especially, founded on the thirteen articles of the Jewish faith, which is sung every Friday evening (the eve of Sabbath) to the tune which we know as "Leoni." The same hymn, with the same music, is sung on New Year's Eve, and on the eve of the Day of Atonement. It is sung, too, at the death-bed of every Jew, at the moment of dissolution, typifying the faith in which the soul leaves the flesh. In synagogue the Reader and choir take it alternately, verse by verse.

The two families of Jews are spoken of roughly as German and Spanish. The Spanish Jews include the Portuguese; the German Jews include the English, Dutch, Polish, &c. The service of the Spanish Jews is the more ancient. They pronounce Hebrew in a different—indeed, in an opposite—way to the German Jews. Although the marks of inflection in their Scriptures are the same as those of the German Jews, they interpret them differently. Their ritual, however, resembles outwardly that of the German Jews in its main features, and anyone not knowing Hebrew would

not notice much difference. The Spanish and Portuguese synagogue for London is in Bevis Marks.

The Reformed Jews, whose London synagogue is in Berkeley-street, Mayfair, differ very much in their ritual from the orthodox Jews. They maintain that anything is justifiable which can render the service more acceptable in the sight of God, and more in conformity with the spirit of the age and advanced enlightenment. As a consequence they have an organ, and they have women in their choir. The organ at Berkeley-street stands behind the ark, and the choir are seen through a grating, sitting round the organist. Dr. Verrinder is a master of the noble instrument he has at command. He plays voluntaries before and after service, and uses the solo stops freely to embellish the vocal harmony with free parts. He has published a book of elaborate service-music. The settings which this book contains are frequently sung. The Psalms are sometimes taken to Anglican chants, and a very joyful Hebrew melody is sung every Sabbath to the Song of Moses. There is little or none of the old recitative in the services. The ordinary speaking voice is used by the Reader and by the congregation in their responses. Notwithstanding that women have found their way into the choir, they are still relegated to the galleries of the synagogue, though these galleries are low and elegant. The Reformers attempt to adapt the service to the wants of the times. They avoid the repetition of prayers, in order to reduce the length of the service. References to captivity and oppression are omitted as inapplicable to present times.

The Reformed Jews, however, are in a small minority in England. The orthodox body is by far the larger, and it adheres with invincible conservatism to the traditional practice of the past.

J. SPENCER CURWEN.

CLERICAL RESTRICTIONS AT THE UNIVERSITIES.

THE following memorial to the Prime Minister is now in course of signature. Those who wish to append their names should communicate with Mr. CARVELL WILLIAMS, 2, Serjeants'-inn, Fleet-street, without delay:—

We, the undersigned, beg to express an earnest hope that Her Majesty's Government will afford their support to the following resolution, which will be submitted to the House of Commons by Mr. Roundell, on the 9th of July:—

"That this House, while fully recognising the obligation to make provision for the due fulfilment of the requisitions of Sections 5 and 6 of 'The Universities Tests Act, 1871' (relating to religious instruction, and to morning and evening prayer in colleges), deems it inexpedient that, save in the case of the Deanery of Christchurch, any clerical restriction shall remain or be attached to any headship or fellowship in any college of the Universities of Oxford and Cambridge."

And that they will also support the following addition to such resolution, to be proposed by Mr. Bryce:—

"Or to the professorships of Hebrew and ecclesiastical history in the University of Oxford, and the professorship of Hebrew in the University of Cambridge."

When the Universities Tests Abolition Bill of 1871 was before Parliament, it was only by small majorities that proposals for the abolition of clerical headships and fellowships were rejected; one reason assigned for the opposition of the then Government to the proposal being, that a Commission would probably be appointed to examine the whole question of the tenure of fellowships and college offices. When, in 1877, the Bill for the appointment of Commissioners, with power to make statutes for the Universities of Oxford and Cambridge, and the colleges therein, was brought in (by the Conservative Government), clauses providing for the abolition of clerical restrictions were rejected by the small majorities of nine and twenty-two, notwithstanding the opposition of the Government with its normally large majority.

At the present time it is believed that in some of the colleges the strong representations of the college authorities have induced the Commissioners to virtually assent to the abolition of the restriction in the case of both the headship and the fellowships. It is, however, understood that in other colleges the clerical headship will be retained, and that there will be a reduction only in the number of the clerical fellowships.

The statutes have not yet been settled for the whole of the colleges, and none of the statutes will have force until they have been laid before Parliament. We are therefore desirous that, while the negotiations between the colleges and the Commissioners are still in progress, there should be an expression of opinion on the part of the newly-elected House of Commons, that the principle of the Universities Tests Act of 1871 should be fully recognised by the Commissioners.

We are also of opinion that no sufficient reason can be advanced why the chairs of Hebrew and of ecclesiastical history at Oxford, and of Hebrew at Cambridge, should be filled only by clergymen of the Church of England, or ministers of any religious body, and that, in the interest of learning, and even of religion, as well as on the ground of justice, these professorships should be thrown open to laymen.

We desire to call your special attention to the fact that Mr. Roundell's motion fully respects the compromise, in regard to religious instruction and worship in the colleges, upon which the Universities Tests Abolition Act was based, it being understood to be practicable to make provision for such instruction and worship without the retention of the existing system of clerical fellowships.

AFRAY IN A CHURCHYARD.—At Brixham, on Sunday, a painful scene was witnessed at the interment of a man who had died from the typhoid fever which is epidemic in the neighbourhood. The vicar preceded the corpse to the grave, intending, for sanitary reasons, to avoid taking the body into the church, but the crowd howled and hissed, and shouted, "Will you bury him like a dog?" until at last the vicar (who is father of Captain Carey, well-known in connection with the death of the Prince Imperial), was forced to take the body into the church and complete the service in the usual manner.—*Bradford Observer*.

New College, London.

THE THIRTIETH ANNUAL GENERAL MEETING will be held at the College, Finchley New-road, on FRIDAY EVENING, JUNE 25th. Services in the Library at Six o'clock, with an Address to the Students by the Rev. ALEXANDER HANNAY, Secretary of the Congregational Union of England and Wales, after which the chair will be taken by PROFESSOR BRYCE, M.P., and the business of the Annual Meeting transacted. Other Ministers and Gentlemen are also expected to take part in the proceedings. Subscribers and friends of the College are respectfully invited to attend.

W. FARRER, LL.B., Secretary.

N.B.—The College is easily accessible by the Metropolitan and St. John's-wood Railway (Swiss Cottage Station), the London and North-Western (London-road Station), the North London and Hampstead Junction (Finchley-road Station), and the Midland (Finchley-road Station).

Hackney College.

THE ANNUAL MEETING of Hackney College will be held in LOWER CLAPTON CHAPEL (Rev. FRANK SODER'S), on TUESDAY, JUNE 29th.

Sir THOMAS CHAMBERS, M.P., Recorder of London, will preside.

An Address on "The Duty of the Church to the Unconverted" will be delivered by the Student to whom the First Homes' Jubilee Prize has been awarded; and the Annual Report will be read. The Revs. Frank Soder, J. Kennedy, D.D., C. Clemons, D.D., J. S. Russell, M.A., J. Radford Thomson, M.A., W. Marshall, W. Spensley, T. Bagley, and other Ministers and Gentlemen are expected to take part in the proceedings.

The Chair will be taken at Seven o'clock precisely.
J. E. RICHARDS, } Secretaries.
JOHN NUNN, }

June 22, 1880.

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THE
Nonconformist and Independent.

[Combining the Patriot, Nonconformist, and English Independent.]

THURSDAY, JUNE 24, 1880.

SIR WILFRID LAWSON'S VICTORY.

THE substantial majority which passed Sir WILFRID LAWSON'S resolution on Thursday evening is a striking proof of the rapidity with which public opinion on the licensing question is ripening. Fresh from contact with the constituencies, and elected by a remarkable impulse of popular feeling, the present House of Commons may well be accepted as a fairly accurate representation of national conviction on this subject. The debate added nothing to our information, unless we except some remarkable expressions let fall by Mr. GLADSTONE on behalf of the Government, and to which we shall presently return. But the division was more than significant, it was decisive. It commits Parliament, and, indeed, the Government, to an earnest endeavour to relieve the country of the intolerable evils entailed upon it by the present mode of dealing with the passion for strong drink. It is true Mr. GLADSTONE voted against the resolution, or, rather, as he carefully explained, in favour of the motion, "That the SPEAKER do leave the chair." But at least sixteen members of the Ministry voted with Sir WILFRID LAWSON; and as these included Mr. BRIGHT, Sir W. V. HARCOURT, Mr. FORSTER, Mr. CHAMBERLAIN, Mr. MUNDALL, and Sir CHARLES DILKE, it is perfectly obvious that the Government cannot be considered hostile. On the other hand, the votes of Messrs. BROADHURST and BURT, the most genuine representatives of working men in the House, are almost in themselves a sufficient answer to the arguments of certain self-constituted champions of the popular right to get drunk, who declaim against the tyranny of rich and comfortable teetotallers in attempting "to rob a poor man of his beer." In fact, a study of the division list will show that the determination to trifle with this subject no longer is peculiarly an inspiration received from large and populous constituencies. Birmingham, Leeds, Sheffield, Bristol, Chelsea—such are specimens of the constituencies whose recently elected members believe themselves to have received an imperative mandate to deal with the national curse of drink. Such are not surely the sources from which tyrannical attempts upon popular liberty proceed. And whatever form may be ultimately assumed by a measure dependent on such support, we are convinced it will not transgress the just limits imposed by English traditions on legal interference with individual freedom.

The resolution adopted consists mainly of two assertions and an inference. The first assertion is to the effect that the ancient and avowed object of licensing the sale of intoxicating liquors is to supply a supposed public want without detriment to the public welfare; and the second is that the present system is entirely unsatisfactory, entailing injurious consequences, from which the public have a right of protection. The inference is that the public had better be put into the position of protecting themselves, and that this can best be effected by a system of local option. As to the assertions made there can be little dispute. No one familiar with the life of large towns can for a moment pretend that the working of the present system is satisfactory. It is, in fact, a monopoly in private hands; and the justification urged in favour of the monopoly, on the ground of the practical control thus given over the trade, is entirely broken down by facts. While hundreds of thousands of people are every year charged by the police with drunken disorder, not one in ten thousand of these cases is brought home to the publican, whose carelessness, or worse, in serving a half-intoxicated man is not only blameworthy, but illegal. If the responsibility of publicans for the maintenance of sobriety in their houses was anything more than the merest pretence, tens of thousands of them would lose their licences. For, besides the number of licensed houses being out of all proportion to the legitimate wants of the population, it is not too much to say that excessive competition compels publicans to permit excessive drinking, as otherwise they cannot sell enough to get a living for themselves. It is ridiculous to suppose that if the desire for drink were kept within proper limits, it could possibly be a profitable speculation to devote nearly every street corner to grog selling. It is indisputable, then, that we have too many public-houses, and that the rule against the permission of excessive drinking is mere pretence. But more than this, there are many neighbourhoods where the inhabitants have no desire whatever for the establishment of a public-house—quiet suburban districts, to which hard-working people retire for their nightly rest, and from which they would be

glad to exclude, on behalf of their children, the evil influences so very commonly associated with the grog-shop. But at present such people have no power whatever to protect themselves. The magistrates, to whom the power of regulation is given, are men socially above the reach of the inconveniences caused to the lower middle-class by the abundance of pot-houses. They are peculiarly susceptible to old-fashioned British prejudices on the subject of beer, and their notion of fair play includes the right of a Briton to make a beast of himself if he so desires. Sir WILFRID LAWSON infers that the power of granting licences should be taken away from these arbitrarily-appointed gentlemen, and given to the population who are directly affected by evils of drink.

Such is the general outline of the Local Option resolution. Mr. GLADSTONE, in his careful and his outspoken speech upon the subject, pointed out two difficulties which prevented him, sympathetic though he was, from voting with the hon. member for Carlisle. The first difficulty was that no reference was made in the resolution to the difficulty involved in the existence of an enormous property, created by the present licensing system. Licensed houses have a monopoly, and this monopoly has become increasingly valuable in proportion as the population has grown in density around them. The resolution would apparently give local power to refuse the renewal of licences, even where there had been no contravention of the conditions under which they are held. But Mr. GLADSTONE holds, with justice, that such a course would be, to say the least, entirely discordant with the methods of English legislation. The other difficulty felt by Mr. GLADSTONE was the absence of any attempt at defining the mode in which local option is to be exercised. Few, if any,—perhaps not even Sir WILFRID LAWSON himself—will blame the PRIME MINISTER for declining to commit himself to an abstract declaration of principle before he has seen the way in which it is to be carried out. But whatever disappointment may have been caused by Mr. GLADSTONE'S apparently hostile vote, there was ample consolation in the speech in which he explained it. He distinctly announced that the Government felt themselves bound to deal with this question during this present Parliament. He allowed that the working of the present system is eminently unsatisfactory. He expressed a hope that in any measure introduced by the Ministry it would be possible to include a "reasonable and just application" of the principle of local option. The friends of temperance, therefore, may be comforted with the assurance that the cause they have at heart is in good hands; and we cannot doubt that, when the Ministerial proposals are made, they will be found to constitute as great an advance upon the present state of the law as was Mr. GLADSTONE'S financial scheme upon that of his predecessor.

THE TURKISH BLUE BOOK.

DURING the past week considerable light has been thrown on the Eastern question, and possibly some advance has been made towards the solution of one of its perplexing problems. The Blue Book containing "correspondence respecting the affairs of Turkey," which the Government have promptly issued, contains much that explains the past and gives a clue to the future. The truth in such matters sooner or later comes out. The vaunted policy of the BEACONSFIELD Administration, viewed through the medium of these important despatches, is seen to have been a wretched failure. In one of them MUSURUS Pasha, the Turkish ambassador, who is a man of great intelligence and a Christian, is reported to have told Lord GRANVILLE more than once that if Mr. GLADSTONE'S former Government had remained in power "Turkey would have escaped the disasters to which she has been exposed." Though the authority is a high one, this is, after all, a matter of opinion. What, however, is not mere conjecture, is the state of feeling which has prevailed in official circles in Constantinople ever since the transactions connected with the Berlin Treaty. Sir HENRY LAYARD, an unimpeachable witness in the case, tells us what the SULTAN and his advisers thought of their champions in Downing-street. The "peace with honour" filled the ruling powers in Turkey with suspicion and distrust. It began with the scheme for the occupation of Cyprus, and the conclusion of the Anglo-Saxon Convention. In the latter the Porte saw only an intention on the part of England for annexing its Asiatic provinces. The SULTAN was greatly irritated with Lord SALISBURY for favouring the Austrian occupation of Bosnia and Herzegovina, and with the threat last October to send the British fleet to Turkish waters; and he has ever since turned a deaf ear to all appeals on behalf of the down-trodden Christians of his Empire. From that time to their resignation, the influence of Lord SALISBURY

and his colleagues ceased to have any tangible effect upon the Ottoman Ministers.

Another turn of the kaleidoscope reveals a true and vivid picture of the Turkish Empire as it is. Though it cannot be regarded as a revelation, we were not prepared for such a despairing report from so zealous a supporter of the Ottoman Empire as our late Ambassador at Constantinople. He describes the SULTAN as exercising despotic authority. All the power of the State is now in his hands; he has "complete control over public affairs"; and that weak Sovereign is surrounded by coarse flatterers and unprincipled adventurers, who have succeeded in "inspiring him with a profound disgust and suspicion of England." What Sir HENRY LAYARD says (writing on April 27) as to the condition of Turkey, more than confirms the accounts of recent newspaper correspondents:—

Never, perhaps, was this Empire in so disorganised and critical a state. This is admitted by every impartial and intelligent Turk. In any other country in the world the injustice, maladministration, and misery which at the present time prevail in Turkey would have produced a general uprising of the populations. That they should not have done so hitherto may be attributed to the extreme patience, long suffering, and respect for the head of the faith which distinguish Mussulmans, and to the difficulty of uniting the people against the Government, in consequence of the differences of race and of religious hatreds that exist amongst them. But there are signs that the present state of things cannot long continue.

Representations, remonstrances, rude personal appeals and even menaces addressed to the SULTAN had been all in vain. If the country is to be saved, says Sir HENRY, "we must go farther than mere menaces." He makes one practical suggestion—that the Powers might insist upon the National Assembly being recalled. An adequate control might, in this case, be placed on the arbitrary power of the SULTAN; the few experienced and enlightened men who are still to be found in Turkey might be called to his MAJESTY'S counsels; and those reforms which can alone save the country from a rapid and speedy downfall might be put into execution under European supervision. Such was the state of things, as pictured by a friend of the Turks, when the BEACONSFIELD Cabinet retired from office.

As everyone knows, one of the first acts of the GLADSTONE Cabinet was to send Mr. GOSCHEN as Special Ambassador to Constantinople, and, as we learn from the Blue Book, he was instructed to inform the SULTAN that "the time has arrived when the Government of this country are determined to insist, in concert with the other Powers, upon the fulfilment of the engagements which the Porte has entered into," and was to add that the "earnestness" and "determination" of England are beyond question, notwithstanding her "present careful abstinence from menace." As the result of Mr. GOSCHEN'S mission, and the combined action of the Powers, there has been a change of men, but not of measures. In reply to the Identical Note, the Porte has indulged in the usual vague promises, and has raised the customary dilatory pleas.

Turkish obstinacy will soon be put to a real test. The Berlin Conference, called together at the suggestion of Lord GRANVILLE to "mediate" between Turkey and Greece relative to the frontier line, has been in session for the past week. The respective States having been unable to agree upon any boundary during the two years since the Treaty of Berlin was signed, owing to the cynical resistance of the Porte, the signatory Powers have examined the question anew, and appear to have definitely traced a new frontier line, which includes Janina and other disputed territory within the Greek frontier. It seems that, while the Hellenic delegates at Berlin, who are prosecuting their claims and supplying local information, are treated with much distinction, Turkey is hardly represented there at all, and in *limine* disputes the right of the Conference to alienate its territory without the consent of the SULTAN. In what way the Conference will propose to carry its decision into effect has not, as yet, been discussed. But the time will soon come when the verdict of the combined Powers will be formally submitted to the Porte, and when the SULTAN, who is quite astonished at the new aspect of affairs, will have to consent or refuse to accept it. We shall then see whether the concerted action of the Powers is a reality. If it be, the presence of a few ships of war in the Gulf of Volo will suffice to protect any Greek force that may advance to take possession of the ceded territory.

The other questions dealt with in the Identical Note are the cession of territory to Montenegro and the anarchy that prevails in Armenia. The first of these presents fewer complications than was recently feared. Austria, whether or not at the suggestion of England is immaterial, has agreed that the little mountain State shall be allowed to take possession of the maritime district of Dulcigno in lieu of the territory of Gussinje-Plava, which the Albanians have seized, on condition that

the Government of Vienna shall exercise such a maritime supervision as will prevent the new port from being used for warlike purposes. This may prove to be a happy solution of a perplexing difficulty. The fearful distress and anarchy in Armenia, which is the third point of the Identical Note, may not be so easily dealt with. The Porte is as unwilling, as it is perhaps incapable, of coping with the terrible famine that afflicts that suffering province, but the fear of Russian intervention may at length extort from its fears those imperative reforms which its recklessness has thus far withheld. Events will not wait in this region while Turkey is procrastinating.

It will thus be seen that the earnest and decided action of Lord GRANVILLE has, even at this early stage, and without actual menace, produced some tangible results. Mr. GOSCHEN'S mission has not been without effect; and if the European Powers maintain their concerted action in a *bona fide* spirit, the SULTAN will have to abandon his wearying *non possumus*, and accept the lesser evil of genuine concession, to avoid the peril of an inevitable catastrophe.

THE GOVERNMENT AND THE FARMERS.

THE very favourable reception of the deputation of the Farmers' Alliance by the PRIME MINISTER last Wednesday, following closely upon the introduction of the Ground Game Bill and the proposed repeal of the Malt Tax, has given great satisfaction to farmers. It is true that there is some difference of opinion amongst them as to the advantage of the removal of the tax from malt, though the majority are decidedly in favour of Mr. GLADSTONE'S proposal; but the Ground Game Bill has given almost universal satisfaction to them as far as it goes, and they only ask that it should be made applicable to current leases. An inalienable right to protect their crops against the ravages of hares and rabbits is precisely what farmers in England and Scotland alike have been demanding for many years, and even the Chambers of Agriculture, which are generally Conservative bodies, have all, up to the present time, as far as they have discussed the Government Bill, declared in its favour. The transference of the tax on malt to beer is another concession to the exact demands of a large section of the farmers, and it is one which they did not in the least expect at a time when the national finances are in the sad condition to which six years of Conservative rule have reduced them. It is a cruel surprise to the Conservative party, as the Malt Tax had always been referred to as a farmers' grievance, which a Liberal Government could certainly never redress. Yet it is seen now that what the professed "farmers' friends" would not do when they had a good surplus at their command, the Liberals are about to accomplish in spite of their inheritance of their predecessors' deficit. As a stroke of policy, nothing could be more completely effective, though we know that Mr. GLADSTONE has been moved to the course he has taken by higher motives than that of stealing a party triumph. As he told the deputation of the Farmers' Alliance, he was anxious to do what he could to relieve farmers under the extremely distressing condition to which they have been reduced, and by repealing the Malt Tax he considered he was benefiting the agricultural classes generally.

It is not, however, only for what has already been done, or is being done, by the Government that farmers have reason to congratulate themselves. Mr. GLADSTONE gave assurances of much more to follow in his reply to the able addresses of the members of the Alliance which laid their demands before him. On the question of compensation to tenants for their unexhausted improvements he was entirely with his visitors. He agreed with them that what is wanted is not to make the complicated Agricultural Holdings Act compulsory, but to introduce some more simple measure which will effectually protect the capital of farmers without tying them and their landlords down to a hard-and-fast system of compensatory allowances. Arbitrators in each county are much better able to judge what improvements are suited to the land and the mode of husbandry of their locality than the framers of a Bill can be, and they may safely be left to allot the amount due on work done and capital expended, provided that the law ensures that it shall be paid for without possibility of evasion. With respect to the law of distress, Mr. GLADSTONE was equally in harmony with his visitors. The Farmers' Alliance demands the complete abolition of this unjust law, under which the owners of land possess extraordinary privileges denied to other creditors of the farmer, and the incidence of which is the artificial enhancement of rents. Merely to reduce the time during which a landlord might retain his right to distrain for rent would not remove the chief evil of the law, which is, that it renders landlords reckless in accepting tenants who offer high rents

without having sufficient capital to do justice to the land they hire. It is obvious that the existence of the law, even if it were valid only in respect of one year's rent, must increase artificially the number of applicants for farms, and at the same time render ordinary creditors of the occupiers insecure on account of the unfair preference given by it to the owners of the farms. As to county government, and the fair apportionment of rates between landlord and tenant, Mr. GLADSTONE pointed out that his party, when in office before, showed a genuine desire to move in the direction indicated by the representatives of the Farmers' Alliance who spoke on those subjects. In short, on all the topics discussed, Mr. GLADSTONE and the deputation were completely harmonious. The Farmers' Alliance asks for nothing unfair or unreasonable, and the PRIME MINISTER is not only willing, but also anxious to do all that is fair and reasonable for that large and important class of the community, which has been placed in such serious straits by an unprecedented period of agricultural depression. The agricultural reformers of England and Scotland only ask for a fair field and no favour, and that they are likely to get at the hands of the present Government with as little delay as possible.

Before the General Election took place we ventured to assure the farmers that the Liberals were their natural allies, although the Liberal party and they themselves had been about equally to blame for the cross purposes which had kept them apart. We think that farmers generally must by this time be assured that the view then expressed was a true one, and that the ousting of their traditional "friends" has been already, and likely to be still more in future, advantageous to their welfare. Amongst the members of the Farmers' Alliance who met Mr. GLADSTONE on Wednesday, there were several Conservatives; but there was no reserve in the expression of thanks voted to the Government for what has been done in the way of agricultural reform, nor in the cheers which resounded through the hall in Downing-street when the PRIME MINISTER took leave of the deputation. Indeed, one Conservative who spoke humorously referred to the fact that Mr. GLADSTONE had heaped coals of fire on the heads of a class which had hitherto chiefly supported his opponents. At the recent elections that support to the Conservative party which the farmers had so long given was diverted to a considerable extent, and the change of views thus indicated is now proved to have been a wise one. Farmers have been too long neglected by Parliament, simply because those in whom they unwisely trusted have merely played with them. At last there is good ground for anticipating that the most objectionable land system which pertains in any civilised country in the world will be rendered more suitable to the times in which we live.

THE TEST OF THEISM.

THE House of Commons has given a vote which can only be the beginning of trouble. Mr. BRADLAUGH is not the man to sit down quietly under the exercise of a power the legality of which is altogether denied by some of the highest constitutional authorities in the House. When so eminent a lawyer and so devoted a Tory as Sir JOHN HOLKER differed from his party on the question, and went even so far as to propose a resolution in committee, affirming that "Your committee have come to the conclusion that the House of Commons cannot constitutionally refuse permission to take the oath," it is certain that the point of law is not so clear as the excited speakers on the Opposition benches would have us believe. The right of Mr. BRADLAUGH to affirm, or of the House to allow his affirmation, is, in our view, open to more doubt. We should have had no difficulty in supporting it ourselves, and wish that the majority could have seen its way to so simple a mode of escape from the difficulty. It practically amounted to nothing more than a reference to the Courts of a question which Parliament has abundantly proved its unfitness to settle. There is a doubt whether the Act which allows of affirmations in certain cases covered Mr. BRADLAUGH'S, and the only proper way of solving that doubt is not by a debate and division, which is largely controlled by party considerations, but by an appeal to the proper tribunals. The question of policy cannot be approached until the question of law is decided, and a vote of the House of Commons cannot settle it. The vote of last Tuesday night is an attempt to determine this point absolutely, and in such a way as to prevent Mr. BRADLAUGH from obtaining any redress except by new legislation, the difficulties of which are perfectly understood by those who so graciously recommend it to the Government. Of course, it would mean long debates, with a consequent waste of time, greatly to the satisfaction of the Opposition, who do not

care how the time is spent, provided the Ministry can be prevented from passing their measures, and with a tolerable certainty that the House of Lords would reject any measure of relief which the Commons might pass. In vain is the net spread in the sight of any bird, and the Government have much less ability and foresight than we credit them with, if, with their eyes open, they walk into such a net as that. If there is to be legislation on such a subject, they must, at all events, choose their own time and method, and not be forced into it in the few days of a Session so exceptional in all its circumstances and conditions as the present. But before undertaking so difficult a work at all, they must be satisfied that legislation is necessary. This was the strength of the plea urged by Mr. GLADSTONE in his admirable speech, and it was practically admitted by Mr. GIBSON, who seems to be put up in order to supply that eloquence which the front Opposition bench is so sadly lacking. Answering Mr. GLADSTONE's references to the case of WILKES, and his wise warning to the House not to enter on a similar conflict, the late ATTORNEY-GENERAL for IRELAND said: "We do not in the slightest degree question the right of the constituency of Northampton to return Mr. BRADLAUGH, nor his right to be returned by that constituency. Our contention is narrower and more logical. We say, that under the existing laws as they stand it is impossible, without their alteration or amendment, that Mr. BRADLAUGH can take his seat." This sets forth, in direct and simple terms, the real contention of the Opposition. All their loud talk about Mr. BRADLAUGH's opinions, his books, or himself, down to the "furtive fiend" (as reported in the *Daily News*), was all mere bunkum, and had as much to do with the merits of the case as a discussion of the merits of Mr. CHAPLIN's stud, or the benefits secured for the country by the Derby and its patrons. If Mr. BRADLAUGH was one of the most obnoxious persons in the country, the House has no right to deprive him of the position to which a constituency have elected him. He is probably even more objectionable to many of the minority, who recognised this point, than to a large proportion of the majority, whose bitter partisan spirit made them deaf to all appeals to justice. But, whatever he be, the House is not his judge. The question before it on Tuesday, we must repeat, since it seems to be so strangely overlooked, was not one even of principle, but entirely of law. If it was to be decided fairly, not a word should have been uttered about Mr. BRADLAUGH's opinions, and the discussion should have been confined to a consideration of the actual state of the law. Appeals to religious feeling were only so many endeavours to prejudice the minds of those whose vote ought to be of a purely judicial character. If it was impossible, as we fully believe it was, for the House to attain to such calmness as to pronounce a decision of this kind, that was surely a sufficient reason why it should refer the question to a legal tribunal. This would have been the effect of Mr. LABOUCHERE's motion had it been carried. As it is, the way in which an appeal to a Court can be made is not very manifest; but had Mr. BRADLAUGH been allowed to affirm, the legality of the action might easily have been challenged, and the question settled. As it is, the House has abused its power, and taken into its own hands a jurisdiction which does not belong to it, and which, by the very heat shown in this discussion, it has proved itself incompetent to exercise.

We are not disposed, however, to be too severe on those who hesitate to grant what might look like an indulgence to Mr. BRADLAUGH. The case is perplexing to all who are not guided by the one unchanging principle of absolute fidelity to liberty and justice. The refusal to allow of an affirmation is, however, more defensible than the rejection of Mr. BRADLAUGH's oath. No doubt the circumstances under which it is tendered make it an offence to every feeling, not only of religion, but of common propriety. But whether that gives the House a right to refuse it, is a very different question. That it has never attempted to exercise such a prerogative—in other words, has never constituted itself an Inquisition and sought to discharge TORQUEMADA's functions—is confessed. If it does so now, it introduces a novelty and creates a precedent, which may be very satisfactory to screaming bigots like Mr. SULLIVAN (alas! for such a fall from the high platform of liberty), and Mr. F. HUGH O'DONNELL. That the secret thought of members in taking the oath was never meant to be brought within the jurisdiction of the House at all, is evident from the fact that it is only accident which brings this swearing-in in its cognisance. Theoretically, the members ought all to be sworn in before the House is constituted, and it is only in exceptional cases, as when vacancies arise, that the House should have an opportunity of committing such a blunder as that into which Sir DRUMMOND WOLFE has tempted it. Surely if it is only in a

few accidental cases arising out of circumstances over which it has no control that it has the chance of interference, it is not an unfair inference that it has no right to interfere at all, and this idea is confirmed by the absence of any precedent for such action in the whole course of its history. If it has to tolerate such a scandal as would be involved in the swearing-in of Mr. BRADLAUGH, that is a very good reason for abolishing a practice which is offensive to some of the most religious men in the House, but not for straining its authority for the purpose of excluding an objectionable member.

The whole subject was placed on its true ground in the magnificent speeches of Mr. BRIGHT and Mr. GLADSTONE. Brushing aside the many points on which the discussion might well tempt us to dwell—the fierce party temper displayed by the Opposition, the degradation inflicted on religion by its being perverted into an instrument of faction, the gross inconsistency of those who owe their own place in Parliament to the action of that law of liberty which they would refuse to apply to others, and the contrast, suggested by Mr. BRIGHT's stinging words, between the zeal for doctrine and the indifference to the precepts of religion—it is important that attention be fixed on the central point of the controversy. It may be hidden in a cloud of words or forgotten in a multitude of topics either irrelevant or but slightly related, or complicated with all sorts of false issues. But it must emerge from the hurly-burly of the strife and present itself again and again until it is settled. It is simply, Shall we set up a new Theistic test? The idea of establishing a test even to exclude Atheists may not be pleasant to many Liberals, and especially to Nonconformists. But that is what the action against Mr. BRADLAUGH means, and what was implied continually in the arguments of the Opposition. The thing cannot be done, but the attempt to do it is sure to provoke hot feeling, and can lead to no good. We quite believe with Mr. BRIGHT that the opinion of the large democratic constituencies will be decidedly against preserving such a relic of the exclusiveness of past times, and that such of their representatives as yield to the remonstrances of Wesleyan and other middle-class electors will soon discover their mistake. Wesleyans are included under the general description of Nonconformists when this can be made to tell for Tory or Church purposes, but Wesleyans are not the Nonconformists who won the Liberal victory, and who constitute the real Nonconformist party. In it, we have no doubt, there will be found absolute loyalty to that principle of liberty which Mr. BRIGHT and Mr. GLADSTONE have so nobly laid down. We all wish we had a different subject for whom to fight, but not even our intense objection to Mr. BRADLAUGH's opinions, or the loathing which many of his words and deeds must excite, will persuade us to do him an injustice, or for his sake to be recreant to the rights of conscience, or to the golden law of our Master, to do to others as ye would that others should do unto you.

We may supplement the above article by a reference to the further scene enacted yesterday afternoon. When the House met, soon after noon, Mr. BRADLAUGH presented himself at the table and applied to the SPEAKER to take the oath. The right hon. gentleman duly informed him of the decision come to twelve hours before, and required him to withdraw. The member for Northampton requested that, before the resolution of the House, "for which there was no precedent," was acted upon, he might be allowed to say a few words. Mr. LABOUCHERE, his colleague, then moved that Mr. BRADLAUGH be heard, which was seconded by Mr. A. DILKE, and carried with the amendment, suggested by Mr. WALPOLE, that he be heard "at the bar." In an able and impressive speech Mr. BRADLAUGH gave a number of reasons why the decision of the House should not be enforced:

He stood there to protest against the principle acted on in his case, to condemn a man in his absence, and without allowing him a hearing. He charged the majority who voted in favour of the resolution of last night with a want of chivalry and of justice in the course they had taken against him. He taunted them with introducing other matters into the debate on his case, which nothing could justify. He appealed from the bar of that House for justice, and in the name of those who sent him there. There was no legal disqualification against him prior to his election. If there had been it would, no doubt, have occasioned the presentation of a petition against him. Some hon. members seemed to think that he had no honour or conscience. If so, what could have induced him to place himself in that position when he could so readily have taken the oath as a member without the slightest explanation? The House, he admitted, had power to declare his seat vacant, to expel him, or to commit him to prison; but they must first admit him to his Constitutional right to take the oath and his seat as one of its members legally elected. The House, in its mighty strength, must not violate the sacred principles of the Constitution, which it would not dare to do.

The SPEAKER having invited the expression of opinion, Sir STAFFORD NORTHCOTE said he thought the matter must be left where it stood after the resolution

had been passed; and was followed by Mr. GLADSTONE, who said he had no special advice to give, no new question having arisen, and his duty was to support the authority of the chair, and acquiesce in the decision of the House. After some delay Mr. LABOUCHERE moved to rescind that resolution; but, in deference to the advice of the PRIME MINISTER, he withdrew it. Mr. BRADLAUGH was again summoned, and informed by the SPEAKER that, having been heard at the bar, he must now withdraw. The hon. member, having, he said, been duly elected by the constituency of Northampton, refused to do so, amid great excitement, the order of the House being, he declared, against the law. The SPEAKER then asked for instructions. Mr. GLADSTONE making no sign, Sir STAFFORD NORTHCOTE moved that the SERGEANT-AT-ARMS should take action, which was put to the vote, and carried by a majority of thirty-eight (326 to 288), after which the SPEAKER once more called upon Mr. BRADLAUGH to withdraw. Again he refused, and was taken into custody, exclaiming, in a firm voice, in a few parting words:—"I claim my right to enter the House, which I admit has the power of expelling or imprisoning me, but not until I have taken the oath and my seat." The SPEAKER having once more asked the advice of the House, Sir STAFFORD NORTHCOTE moved that the member for Northampton be committed to the custody of the SERGEANT-AT-ARMS, in which Mr. GLADSTONE acquiesced as inevitable, Mr. LABOUCHERE protesting "that a citizen of this country was now about to be sent to prison for doing what eminent legal gentlemen on both sides of the House said he had a perfect right to do." Eventually Mr. BRADLAUGH was removed in custody, and sent to the Clock Tower, which, under the circumstances was, no doubt, the course of events he most ardently desired.

This exciting, if not unprecedented, scene has almost driven out of recollection the incident of last Thursday night, when Mr. O'DONNELL once more challenged the authority of the chair, and was extinguished. The member for Dungarvan was to have asked further questions relative to the antecedents of M. CHALLEMEL-LACOUR, the new ambassador to the British Court. Before doing so Mr. O'DONNELL publicly demanded of the SPEAKER why he had struck out a portion of his questions, although he had been privately informed that they referred to a matter "beyond the cognisance of the House or the QUEEN's Government." The SPEAKER having repeated this explanation, Mr. O'DONNELL exclaimed that he was as much in the dark as ever. The authority of the Chair being invoked, the SPEAKER declared, amid much cheering, that if it were again disregarded, he should be bound to take action in the matter, and that if the hon. member were not prepared to put his question in the amended form, he should pass on to the next on the list. Upon hearing this, Mr. O'DONNELL said that under the circumstances he should decline to put any question, and so, gathering up his papers and his hat, he walked out of the House amidst great laughter and derisive cheers. The hon. member has threatened to renew the conflict, but for the present he remains silent, and has brought down upon himself the censure of his Home Rule colleagues as a mischievous marplot.

The triumph achieved by Sir WILFRID LAWSON is, in a measure, due to the active efforts of constituents in the country, and the zealous labours of the friends of temperance in London. Though the debate did not commence till nine o'clock on Friday, there was no difficulty in making or keeping a House, and no disposition to allow a prolonged debate to spoil a good division. By a majority of 26 (229 to 203)—much larger than had been hoped for—the Commons affirmed this resolution:—"That, inasmuch as the ancient and avowed object of licensing the sale of intoxicating liquors is to supply a supposed public want, without detriment to the public welfare, this House is of opinion that a legal power of restraining the issue or renewal of licences should be placed in the hands of the persons most deeply interested and affected—namely, the inhabitants themselves, who are entitled to protection from the injurious consequences of the present system by some efficient measure of local option." We are glad to observe that Sir WILFRID is content to leave the matter in the hands of the PRIME MINISTER and his colleagues, in the hope that the question will, in some satisfactory shape, be taken up by the Government next Session. When the principle of local option is supported in a Liberal House of Commons by such influential politicians as Mr. Bright, Sir W. V. Harcourt, Mr. Forster, Mr. Chamberlain, Mr. Mundella, Sir Charles Dilke, Dr. Playfair, Mr. Grant Duff, Mr. Osborne Morgan, Mr. Stansfeld, and Mr. Baxter we may be sure that practical legislation on the subject is near at hand.

There has been an unexpected coup in France, brought about by the agency of M. GAMBETTA. That all-influential statesman, convinced that the time had come for a plenary amnesty to Communists and others—a

question that was causing chronic irritation throughout France—induced M. DE FREYCINET'S Cabinet to throw off their timid reserve, and bring forward the question in the Chamber of Deputies. It was carried in that assembly on Monday—after a weighty speech from the President of the Chamber, who vacated the chair for the purpose—by the large majority of 333 to 140 votes. Public opinion approves of the decision, and the Senate is expected to ratify it by a small majority. The fêtes of July are, therefore, expected to be unusually brilliant and enthusiastic, and adapted to consolidate the Republic. Since the Amnesty vote, the call for M. GAMBETTA to assume the attributes, as well as reality, of power, has become very strong, and cannot much longer be resisted.

Amongst the reports of last evening was one to the effect that the Russian forces in Central Asia have sustained a severe defeat at the hands of the Turcomans, and have been obliged to retreat. If so, the reverse can hardly be retrieved this season. There also seems to be imminent danger that war will break out between Russia and China in the Kuldja province, spite of all efforts to patch up an arrangement. This may have an important, though indirect influence on the negotiations now going on for the settlement of the open question affecting the Turkish Empire. With the sincere co-operation of Russia, Mr. GOSCHEN'S task at Constantinople will be comparatively easy.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, TUESDAY MIDNIGHT.

THE excessive vitality of the new Parliament is developing itself in a direction fatal to the progress of public business. There seems no end of the succession of "scenes" which vary the orders of the day. The nights pass and resemble each other, inasmuch as each one brings its uproar. Most often it is the Irish members who are responsible for the outbreak. But if at any particular time the fertility of Ireland falls short of a crop of excitement, then the French Ambassador will serve on occasion, and Mr. Bradlaugh has already served many. It is pretty to see how the sensibility of the Irish members revolts against any poaching on their manor. They tacitly claim a monopoly of "scenes," and either sulk in the background when other nationalities occupy the floor of the House, or protest against the invasion of their rights with charming naïveté. They held a meeting yesterday at which they solemnly denounced Mr. O'Donnell's conduct in respect to M. Challemeil-Lacour, because it wantonly interfered with the progress of public business, that is to say, Irish business! At the same time they further gravely agreed that they would take no part in the Bradlaugh debate, for the same wholesome and commendable reason. They felt that if they once embarked upon the controversy there would be no end to it. Accordingly the word went forth that on this occasion the wail of Erin should not be heard, and that her too-frequent harp should be dumb.

This is exceedingly funny—more humorous than many more elaborate attempts at wit. The gravity of the situation is in no wise spoiled because everybody, best of all the Irish members, know the reason of this phenomenon of reticence. They have always been at enmity with Mr. O'Donnell, who has his own axe to grind, and who is not to be deterred from carrying out his object because Mr. Parnell, Mr. Biggar, or some other member of the party, thinks that he could to better advantage occupy the time and attention of the House. Moreover, Mr. O'Donnell is not content to bound his speech by the geographical limits of Ireland. If the subjects he brought forward were exclusively Irish, Mr. Biggar could follow him and take part in the debate; but when he wanders abroad into foreign countries, there are necessarily introduced names which Mr. Biggar cannot even pronounce, and references are made which bring no sense to his ear. Hence these tears, and hence the indignant denunciation of Mr. O'Donnell as a man who interferes with the progress of public business.

With respect to the self-denying ordinance which forbids Irish members to take part in the Bradlaugh debate, a more serious reason underlies it. Mr. Forster, attempting to meet beforehand Mr. O'Connor Power's Land Bill, undertook to introduce into his Relief Bill a clause by which, in certain districts in Ireland, County Court judges should up to next year have the right to grant compensation for improvements even where tenants were evicted for non-payment of rent. This was the sop thrown to the Cerberus of Irish opposition, which may or may not have the desired effect of pacifying that hitherto insatiable monster. With an acuteness not for the first time discovered in connection with the blunt honesty of Mr. Forster's manner, this clause was tacked on to the Relief Bill with the expectation that it would cause Irish members to swallow the whole thing without further debate. This expectation was likely enough to be justified by the event. But Mr. Forster does not appear to have taken into account that there are in the House of Commons other sections besides the Parnellites whom it is necessary for a Minister to conciliate. The promise of this clause promptly raised among the Conservatives a storm which, on Friday, secured its withdrawal from the Relief Bill. It is now to be introduced in the form of a separate Bill; and it was with special reference to this that Irish members made haste loftily to rebuke members who, by laying themselves out for debate about

Mr. Bradlaugh, committed the high treason, the unnatural crime, of stopping the progress of public business.

When the Bill comes on the Irish members, carrying their magnanimity further, will offer no opposition to the measure either on its second reading or on the motion to go into committee, though they promise that in committee they will move certain amendments—probably in the direction of the landlord's presenting the non-rent-paying tenant with a keg of whisky and a suit of clothes when he is good enough to go away. But Mr. Forster will find that obstruction is only varied, not abolished. The English landowners, alarmed at the new principle to be introduced at the expense of their brethren in Ireland, are even now marshalling their forces and arranging their plan of campaign. They will, of course, be beaten in the division-lobby, but they will make a stout and prolonged fight before they finally agree to the proposal that the Bill be read a third time and passed. Mr. Cavendish Bentinck is in the highest spirits at the near prospect of a repetition of scenes that shall remind him of a time when he was younger and less stout, and when he fought day and night against the Irish Land Bill in the company of Mr. James Lowther, a companion in arms, of whom he is now, alas! temporarily bereaved.

This is something we have yet in store. But sufficient for the day is the disturbance thereof. We have just emerged from the mid-current of the debate on the question whether Mr. Bradlaugh shall, or shall not, be allowed to make affirmation on taking his seat as Member for Northampton. It began last night when Mr. Labouchere, in a House crowded from floor to roof, moved a resolution calling upon the House to permit the member for Northampton to make affirmation. This was met, on behalf of the front Opposition Bench, by an amendment setting forth the negative, and moved by the late Solicitor-General. Sir Hardinge Giffard occupied the second rank, as law officer of the Crown, in the recent Government. Sir John Holker was Attorney-General, and it seemed proper that at a crisis like this, which has aroused the deepest passion on the Conservative benches, the Attorney-General should be entrusted with the duty of resisting the advance of infidelity. The fact is that Sir John Holker has gone over to the enemy. A nearer and closer acquaintance with the facts of the law landed him at the conclusion, that the House of Commons is neither doing what is right nor just when it denies Mr. Bradlaugh the right to make affirmation instead of taking the oath. Conservatives accustomed to take advice on legal matters from their Attorney-General drew the line at acceptance of a doctrine so unpalatable as this. Accordingly Sir John Holker keeps away from the House of Commons, and Sir Hardinge Giffard speaks in his stead. It was clear from his address last night that the ex-Solicitor-General addressed the House rather as a lawyer entrusted with a brief than as a member acting from private and predominant conviction. As a matter of fact, it is only recently that Sir Hardinge Giffard, lawyer as he is, has been able to take the line he now adopts. At the time the second committee was appointed he was so little to be relied on that he was passed over by Sir Stafford Northcote, and Mr. Gibson, the ex-Attorney-General for Ireland, led the case for the Opposition. It is, on the whole, rather a pity that this early arrangement was not persevered in. Mr. Gibson made a much better speech than Sir Hardinge Giffard. In fact, his speech remains the best delivered from that side of the House.

On the whole, the debate of Monday night was unexpectedly dull. A great crowd of members had assembled in expectation of something appetising. When they found they were expected to munch the dry bones of the law, they went away, preferring the more regular provision to be found in the dining-room. There were times when Mr. Biggar, had he been about and so disposed, might reasonably have moved a count. Close upon midnight, when Mr. Bright rose, the scene changed, and the House once more became filled with a tide of life and excitement. The theme was one which peculiarly appealed to Mr. Bright's convictions, and roused his passion to loftiest heights. He has a way, highly disagreeable to Conservatives, of stripping their professions of the good-looking attire in which they are wont to be dressed out. His inconvenient memory recalls chapters of history in which they have figured as enemies to anything that has tended towards liberty and enlightenment. Masquerading now as champions of the founder of Christianity, whereas they are only haters of Mr. Bradlaugh, they touch the profoundest depths of the orator's scorn, and the loftiest heights of his scathing indignation. No one can flout the Conservatives in the House of Commons like Mr. Bright, and seldom has he been so unsparing in his lash as he was last night.

To-night, with the brief intermission of space occupied by Mr. Gladstone's speech, dullness again prevailed till the final scene. The Premier rose unexpectedly early—a matter which was possibly dictated by personal convenience, but it certainly had a wholesome effect upon the debate. It was necessary that the House should know what the Government were going to do, and Mr. Gladstone's speech left no room for doubt. The position taken up by the Government is natural and perfectly intelligible. It is no business of theirs that Mr. Bradlaugh should have been elected for Northampton. That being done, they should see that the law is fulfilled and justice done. But this duty would be accomplished when they had proffered their advice to the House, and discharged their own consciences by their vote. In accordance with this position no "whip" was issued from the Ministerial side, and the Conservatives closely looked after and cheerfully responded to an invitation which so well suited them, as offering a coveted opportunity of damaging Mr. Gladstone and asserting the pre-

dominance of their religious views. Nevertheless, the issue of the debate was uncertain until near the division hour; for it was then clearly manifest that the Irish Catholics would, in the main, in harmony with the speeches of Messrs. A. M. Sullivan, Moore, and Synan, go with the Conservatives. The assembly soon became weary of the orators on either side, and even listened with some impatience to Sir Stafford Northcote, who struck in at the eleventh hour, no doubt with a view to damage the Government, while Mr. Thorold Rogers was simply howled down. The House was more than full, and still members were crowding in, when the Speaker put the question in the usual form. As hon. members began to file out—"Ayes to the right; Noes to the left"—it was evident that the doubts as to the issue, which had been whispered during the evening, were growing stronger—for many other occupants of the Ministerial benches, besides the Irish phalanx, joined company with the "Noes." After some minutes of anxious suspense, the fear of a defeat became a certainty, as one or two of the latest voters rushed in with the news, which elicited a burst of wild cheering from the Opposition benches. This was renewed with frantic vehemence when the paper was handed to Mr. Winn, the Conservative teller, who had to wait for full two minutes at the table before the excitement, which was accompanied with the wild waving of hats and shouting, subsided. More frantic cheers followed as he announced that Mr. Labouchere's motion for admitting Mr. Bradlaugh was rejected by the considerable majority of forty-five—275 to 230. When something like silence was restored, and the Speaker had announced the numbers from the chair to an almost exhausted House, Sir Hardinge Giffard's amendment, declaring that Mr. Bradlaugh be permitted neither to take the oath nor to affirm, became the substantive motion, and was agreed to without a division.

THE HANDEL FESTIVAL.

If the novelty of the Triennial Handel Festivals at the Crystal Palace has worn off, the public interest in them remains. They were begun as far back as 1857, and at once became an institution. In 1859, the centenary of Handel's death, the festival took place under more auspicious circumstances, and has been since repeated every three years; everything that could add to the perfection of this gigantic musical celebration being quickly adopted. Most of our readers are familiar with the great orchestra, which comfortably accommodates 4,000 performers, one-fourth of whom are instrumentalists and those who have seen it from the topmost gallery filled with the choral host, and the whole floor under the central transept covered with the multitudes of well-dressed people, will not easily forget the impression it produces. With regard to the Grand Public Rehearsal, which took place on Friday last, and was in itself a concert on the largest scale, it is hardly necessary to say more than that it gave assurance of the success of the entire performances. Its main feature was the varied selection from Wednesday's programme, prefaced by the "Hallelujah" and "Amen" choruses from the *Messiah*, and followed by the most popular double choruses from *Israel in Egypt*.

Monday was, as usual, devoted to the *Messiah*, and to listen to this ever-fresh oratorio more than 20,000 people were gathered under the huge dome of the central transept, or overflowed into the adjoining naves. Hardly a seat on the floor, or in the galleries, was vacant when Sir Michael Costa, who has conducted at all these festivals, and was received with cheers that vibrated through the vast area, rose to give the signal for "God save the Queen." The National Anthem has always introduced or followed the three days performances, and was given on Monday in honour of the presence of the Duke and Duchess of Connaught, who were present throughout. It was a magnificent beginning. The freshness and fulness of the voices of the choristers, as they successfully took up the soli parts, were very marked, and the full chorus was overwhelmingly grand. Then the vast audience settled down quietly to their favourite oratorio, known by heart perhaps to a large proportion of the listeners. It is hardly possible to say aught of the choruses that has not been said before. Though the rehearsals, in London, at least, had not been numerous, they were rendered—even the most florid passages—in an almost faultless manner. For dramatic effect, "For unto us a child is born" carried away the palm; but for impressiveness, "Lift up your heads" and the "Hallelujah" were unsurpassed. The latter particularly, with its cumulative effects, seemed to send a thrill through the great mass of human beings who, as is customary, listened to it standing.

The solo singers on Monday were mostly new to the Handel Festival Orchestra. Those who have been punctual visitors on these great musical occasions would naturally miss Mr. Sims Reeves, but the unrivalled tenor was not badly represented by Mr. B. McGuckin, who sung with a clear voice most of the tenor solos, and by Mr. Joseph Maas, who gained much applause by his energetic delivery of the air, "Thou shalt break them." Madame Albani was the chief soprano, and her pure and refined voice, managed with singular taste, was distinctly heard even in the highest gallery, where representatives of the press were perched. The pathetic air, "Come unto Him," produced a marked impression, as did the familiar solo in the third part—"I know that my Redeemer liveth." Not less admirable was the singing of Madame Patey, whose rich and powerful voice was everywhere heard in the chief contralto solos, such as "He was despised." Mr. Santley, as indispensable as Mr. Reeves on these occasions, has happily been able to attend, and superbly sang the well-known airs, "Why do the nations," and "The trumpet

shall sound"—the latter with the trumpet obligato of Mr. T. Harper. Mr. Santley was effectively supported by Signor Foli, who undertook the remarkable bass solo, "The people that walked in darkness."

The fine, bright weather which happily prevailed on Friday and Monday, and may, perhaps, have swelled the attendance on each occasion by some 2,000 or 3,000 beyond that of former festivals, ushered in Wednesday's (yesterday's) performance. It has been the "Selection Day" since these triennial performances were commenced, and during these seven festivals nearly all that is worth preserving of the great composer's works, apart from the *Messiah* and *Israel in Egypt*, has been produced, and is now more or less familiar with the public. Yesterday's programme contained an unprecedentedly wider and varied selection, and promised—for we are not speaking in the present tense—to be as popular as the other two great days of the festival. The best things from *Judas Maccabeus*—an oratorio so well suited to the huge auditorium of the Crystal Palace—*Samson* and *Saul*; choice morsels which no one would like to remain in obscurity from *Theodora*, *Joshua*, *Joseph*, *Solomon*, and *Alexander's Feast* were to be produced; and several of the fine solos and choruses of *Acis and Galatea*, which, though it has somewhat fallen into the shade, is redolent of musical genius. In assisting the choral host to illustrate the versatility of Handel's powers, Madame Adelina Patti was to sing "Angels ever bright and fair," and Mesdames Trebelli, Lemmens-Sherrington, Mrs. Osgood; together with Messrs. Santley, Vernon Rigby, and Lloyd were also to take their share.

To-morrow (Friday) will conclude, as usual, with *Israel in Egypt*, and its wonderful succession of double choruses—an oratorio better suited by its dramatic force and wonderful variety for the Crystal Palace than any other of Handel's masterpieces. The solos, which are neither so numerous nor choice as those of the *Messiah*, will be sung by Mesdames Patey, Lemmens-Sherrington, and Anna Williams, and by Messrs. Lloyd, Bridson, and F. King. There is little doubt that the last day of the Handel Festival will be, according to precedent, as attractive as the rest, and the attendance quite as crowded. Year by year *Israel in Egypt* has grown in public favour,—a result in no small measure due to these triennial celebrations, which afford the opportunity of rendering the oratorio on a scale of completeness and of colossal vastness which has never been rivalled.

NONCONFORMITY IN MANCHESTER.

[FROM OUR OWN CORRESPONDENT.]

MANCHESTER, Tuesday Evening, June 22nd.

THE Rev. Paxton Hood terminated last Sunday night his brief, but not uneventful, ministry at Cavendish-street Chapel. Mr. Hood's resignation cannot be said to have taken anyone by surprise, as, unfortunately, the correspondence columns of the *Manchester Examiner* during the last few months have kept the public only too well acquainted with the strained relationships existing between the pastor and deacons of perhaps the most famous Nonconformist chapel in this city. Apart altogether from partisan feeling, universal regret is expressed throughout the churches of the district at the wide publicity which has been given to a fracas, which cannot be described as either Christian or creditable. It is surely scandal enough that the contemptible spirit of ungenerous criticism and small fault-finding should prevail to the degree it appears to do, even in a church of the magnitude and position of Cavendish, without those who have themselves to thank for the evil they deplore aggravating the evil by deliberately thrusting a practical, but certainly not a profitable, commentary upon the apostolic injunction, "Let brotherly love continue," upon the gaze of a world already sufficiently cynical. I do not profess to be able to throw broad daylight upon the merits of a controversy, the intricacies of which it is difficult, if not impossible, for one "outside the fold" at Cavendish to follow. I will, therefore, content myself with giving my readers the exact words of the "statement" which Mr. Hood himself read to a crowded and excited congregation last Sunday night:—

I this evening relinquish my connection with this church. I do not intend to make any allusion to this in the course of my sermon; I should deem it unseemly to do so, and inconsistent with my ministry. I must say, however, I give up my work here in mere disgust. My resignation has never been legally accepted, and the trust deeds have been not merely violated, and set aside; they have been outraged by the deacons—that is, by six of them—and I can at any time during the next three months force my way by law into this pulpit. The trust deeds give me that power. It is not likely that I shall claim it, but for the next three months the deacons, by refusing to comply with the trust deeds, leave me still the pastor of this church and congregation. I resign it when its finances can only be kept in as in a flourishing condition. I resign because my conscience dictated to me to preach against Lord Beaconsfield's war policy in Afghanistan and in Africa, because the secretary of the church threatened to leave, and because for this reason the deacons—the six preferring his services as church secretary to mine as the minister—determined to do me the indignity to call for my resignation; and I, in the interests of peace, and for my own honour and for the quiet of my own inner life, determined to anticipate them. This is the truth as regards myself and the six deacons and the other man, and this is shown by the letter and circular issued by a Mr. Nicholas, the mouthpiece of the six. I have never stated the case fully in any newspaper. I have never attempted to vindicate myself in the pulpit, but I have received memorials largely and respectfully signed by the congregation. Every effort has been exhausted by my friends to effect a reconciliation with the hostile deacons, and the nearest approach they have made was to admit that it might be possible if I made a humble apology, advertising it in all the Manchester papers and in London. My humble apology will, therefore, be published on Friday next by Mr. Abel Heywood. At the earnest request of the memorialists,

I shall commence a ministry for three months in the Hulme Town Hall on the third Sunday in July.

What the upshot of the whole affair may be, is, of course, as yet, only matter of conjecture. It is, however, to be hoped that Manchester will not lose the services of one of the ablest and most outspoken, if also one of the most eccentric, of her public men. Meanwhile, an impression prevails widely in outside circles that Mr. Hood—the head and front of whose offending appears to have been merely a pardonable act of indiscretion—has been very shabbily treated by a set of men from whom a nobler line of conduct might not unreasonably have been expected.

At the June meeting of the Manchester, Salford, and District Ministers' and Deacons' Association, which has just been held, Mr. Reuben Spencer, president for the year, delivered an extremely practical and suggestive address on the past, present, and prospective work of the association. After a passing reference to the scheme for the erection in Manchester of a Congregational hall—a project which, by the way, is rapidly winning the favour of the local churches—Mr. Spencer proceeded to advocate the establishment of a central fund for building new churches in and about the city. He maintained that if Congregationalism was to keep pace with the requirements of the population it was necessary that three new chapels should be built every two years. Each church should have its branches in the form of mission-rooms, schools, &c., and the existing Day Preachers' Association should be more thoroughly organised, and made more use of. Mr. Spencer concluded by speaking of the desirability of establishing courts of arbitration to which ministers and churches might alike appeal in troublous times, and by urging the principle upon all interested in the order and honour of the Free Churches. A letter was afterwards read from the Rev. J. A. Macfadyen in reference to the proposed autumnal meeting of the Congregational Union in Manchester in 1881, and throwing out suggestions in reference to making the meetings worthy at once of Congregationalism and of the special interest of the occasion. The meeting was then adjourned until the 6th of July, in order that the matter might be more fully discussed, and also to allow time to mature the plans in regard to the special mission services in the autumn in connection with the Congregational churches of Manchester and Salford.

This district will not be behind the rest of England in celebrating in a worthy and appropriate fashion the centenary of Sunday-schools. The committee of the Manchester Sunday-school Union have made arrangements for holding a series of special services during the months of July and August. On Sunday, July 15th, special sermons will be preached in the churches, and special addresses given in the schools connected with the Union. At each of these services collections will be made on behalf of the Centennial Fund of £25,000, which is being raised for the promotion of Sunday-school work in England and on the Continent of Europe. For the purpose of securing the interest of the scholars in this fund and its operation, special printed receipts have been prepared, representing sums of one penny, threepence, and sixpence, which those who subscribe will receive as *souvenirs* of the occasion. On the following Sunday (18th July), the central gatherings of scholars will be held in about twenty-four of the larger churches of the city, at which a selection of hymns will be sung, and a centennial address delivered. On Monday, the 19th—Manchester being the provincial centre for the district of Lancashire and a portion of Cheshire—the following important meetings will be held:—A morning conference of teachers and friends of Sunday-schools, over which Mr. Reuben Spencer will preside, and at which a paper will be read by the Rev. William Hubbard, of Manchester, on "The Possibilities of Success"; an afternoon conference, over which Henry Lee, Esq., M.P., will preside, and at which Mr. Charles Shaw, of Springhead, will read a paper entitled, "The Origin and Manifest Beneficence of Sunday-schools." In the evening a public meeting will be held under the presidency of W. S. Caine, Esq., M.P. On Saturday, August 7th, open-air demonstrations will take place in several parts of the city, and there will probably also be a united procession through the streets.

The second annual meeting of the Hope Chapel (Salford) Children's Services, which has recently been held, was an exceedingly interesting gathering, and affords one a glimpse of an exceedingly interesting work. Mr. Selbie and his people evidently believe in making special efforts to attract the children. It appears from the report, which was read at the meeting of the "workers," that twenty-five fortnightly services have been held during the past year, with a total attendance of 6,706, or an average of 268 per meeting. The largest number present was 490, the smallest 151. The report stated that the success of the services (which are held on alternate Monday evenings) was to a large extent due to the kindness of friends connected with various churches and chapels in coming to address the children. Once a month, at least, the committee have endeavoured to obtain the help of a stranger to give the address. The expenditure in connection with the services was almost too trivial to be mentioned. Other churches, in Manchester and elsewhere, might, with advantage both to themselves and the community, copy a plan which has answered so well as the Monday children's service at Hope Chapel, Salford.

THE Bedfordshire Baptist Association has adopted the following resolution:—"That this association protests against the alterations made by the House of Lords in the Burials Bill, by which the admission of the lawful rights of Nonconformists, made in the original Bill, has been to a large extent rescinded, and calls upon the House of Commons so to amend the Bill that it shall throw open the national graveyards to all subjects of the realm on equal terms."

THE BURIALS BILL.

In the House of Lords on Friday, on the question that the report of the amendments in this Bill be received, the Bishop of Carlisle said there was a strong feeling throughout the country that, after the passing of this Bill, the cost of maintaining the burial-grounds, which would probably be increased, should be put upon some public rate.—The Lord Chancellor said he was not aware that the passing of this Bill would increase the expense of maintaining the churchyards, and that it could therefore be necessary to change the present system of providing for the cost. He could not, therefore, accede to the proposal of the right rev. prelate. In the first place it was unnecessary, and in the second, if the cost of maintenance was put upon a public rate, the management must be taken out of the hands of the parochial clergy and put in charge of a public body elected by the ratepayers, a course which he should not like to see adopted.—Viscount Cranbrook agreed with the noble and learned lord on the woolsack in thinking that it would be unwise to take any step which could have the effect of taking the management of the churchyards out of the hands of the parochial clergy.—The report of the amendments was then received.

On the consideration of the amendment—"Provided always that the application of the Act shall cease and determine in any parish as soon as in such parish an unconsecrated burial-ground or cemetery shall be provided," the Archbishop of Canterbury said he was still of opinion that the amendment was objectionable, inasmuch as the Act containing it would not put an end to the question, but would keep it open in every parish where there was an unconsecrated burial-ground and cause an agitation for an unconsecrated burial-ground where one did not now exist.—The Earl of Feversham believed that the retention of the amendment would promote good feeling between different denominations of Christians throughout the country.—The Bishop of London said that if the question were to be settled at all, it ought to be settled at once and for all.—The Earl of Mount-Edgcumbe supported the amendment.—The Lord Chancellor moved that the words "Provided always that" should be omitted, in order that the amendment might become an independent clause, with which their lordships could then deal. Agreed to.—The clause was then agreed to.

The Lord Chancellor then proposed to add to Clause 7 the words:—"All powers and authorities now existing by law for the preservation of order, and for the prevention and punishment of disorderly behaviour in any churchyard or graveyard may be exercised, in any case of burial under this Act, in the same manner and by the same persons as if the same had been a burial according to the rites of the Church of England." The amendment was agreed to.

Clause 8, as agreed to on Tuesday, was as follows:—"Nothing in this Act shall authorise the burial of any person in any place where such person would have had no right of interment if this Act had not been passed." The Lord Chancellor proposed that to this clause the following words should be added:—"Or without the performance of any express condition of which by the terms of any trust deed any right of interment in any burial-ground vested in trustees under such trust deed may have been granted." After some discussion the amendment was agreed to.

Verbal amendments in Clause 12 (originally Clause 11) were then agreed to.

The Earl of Camperdown proposed that Clause 12 should be omitted and the following clause substituted:—"No minister in holy orders of the Church of England shall be subject to any censure or penalty for declining to officiate in any case with the service prescribed by law for the burial of the dead according to the rites of the said Church in any churchyard, burial-ground or cemetery. It shall not be unlawful for the minister, at the request or with the consent of the kindred or friends of the deceased, to use only the following service at the burial—prayers taken from the Book of Common Prayer and portions of Holy Scripture approved by the Ordinary." The noble earl said the schedule to which Clause 12 referred was objectionable in that it altered the rubrics, which was an extreme course, not to be adopted without great care, and the alteration should make the rubric as perfect as possible. The grievances of the laity had been considered, but he thought those of the clergy ought to be regarded. The Bill would authorise three or four different burial services. There was, first, the ordinary burial service; second, a shorter service, which was to be used in cases when the clergyman might object to use the present service, where, perhaps, the deceased had been a drunkard, or otherwise disreputable; thirdly, there was the service over excommunicated or unbaptized persons, or those who had laid violent hands on themselves. He objected to placing the unbaptized in the same category with the excommunicated or suicides; and as to the second kind of service he thought difficulties would arise, which his proposal would relieve the clergy of and transfer to the friends of the deceased.—The Lord Chancellor said his noble friend had made a bold proposal. It amounted to no more or less than this—that every clergyman might refuse to perform the burial office whenever he pleased—that the laity no longer should have the right to the service of the clergy in the burial office. If they did take from the laity this right, at least they ought to give them the right to have the service of any other clergyman willing to perform the service.—The Archbishop of Canterbury gave his noble friend credit for desiring to confer a boon upon the clergy, but he was afraid it was one which the clergy would have serious difficulty in accepting. The noble and learned lord so fully expressed his views that he need not further refer to the Clause. The Clause was then negatived, and further amendments having been introduced into the Bill, the report as amended was agreed to.

THE THIRD READING OF THE BURIALS BILL in the House of Lords is fixed for this day (Thursday).

Rev. G. BATT, vicar of Norton, in the diocese of Worcester, writes in this strain to the *Spectator*:—"The clauses intended to relieve the clergy from the scandal of burying in extreme cases of crime are sure to be dropped. Dissenters will not readily give up so plausible an excuse for attacking the 'Establishment.' Even if passed, these clauses would have no effect. The friends of the deceased would never give their consent to omitting any part of the usual service. Indeed, except in the case of Baptists, or where a demonstration is to be got up, I should expect that there will still be very few services in country churchyards other than those of the Church of England. The English peasant is, in his own way, a great Ritualist, and attaches immense importance to having his friends correctly buried by a surpliced parson. Accustomed to the easy indifference of Irish Protestants, I

once, many years ago, ventured to read the concluding prayers in the church porch, a little distance from the grave, as it was raining heavily, and found, to my astonishment, that I had given great offence to the family, who were Methodists. So a woman here could never be persuaded that her child was properly christened, because, in order to be heard, I had read the prayers a few feet away from the font, which was in a side recess. If the burial of unbaptized persons with the service were made the rule, as is now proposed, I fear a great many persons will never be baptized at all. Every one who knows the poor will agree with me in this."

Rev. A. A. DAWSON, rector of Necton, in the diocese of Norwich, writes to the *Church Times*:—"The clergy will still be obliged to prostitute their office by reading the service over all who have been once baptized, however determinately heretical, or, what is worse, notoriously wicked their after life may have been if the friends of the deceased insist on it. Now, is it likely that the friends, especially in the latter case, will forego their claim? . . . Of course, the fact is (but it is unpalatable and inconvenient) that avowed heretics and notorious sinners should be excommunicated by the Church in their lifetime, and then the clergy would be under no necessity of profaning the service by reading it over their graves."

Rev. W. LEAT, Vicar of Downside, Bath, in a letter to the *Record*, expresses very gloomy views as to the consequences which are to follow the passing of the Burials Bill. Not only will the foundations of the State Church be destroyed, "if this unhappy measure should ever find its way into the Statute book," but he adds: "I am free to assert that the aristocracy of the Upper House will upon the same 'showing' be made to yield the dignity of their seats to the claims of the masses! and I am equally free to add that I believe the Throne itself will not sustain the shock, but must fall from the pressure from without the citadel of the Constitution, that is, from the pressure of the anarchy of the multitude."

Rev. W. SMITH, dating from Woolston, writes to the *Bucks Advertiser*: "If the friends or neighbours of such persons do not give any notice to the rector, &c., what is to be done? Why, the Church clergy must bury the body, either with the full service or with the Convocation short one. . . . If dogs live like dogs, not having any fixed place of worship, I say let them be buried as dogs, and whenever the short service might be read it would imply as much as that. . . . A person living in a village, calling himself a Churchman, who has not gone to church for years, yet when ill expects the rector's, &c., visits, with his shilling on each occasion, as all that was needed from him, dies without receiving the communion. What service is the rector, &c., to read over him? If he reads the short one he will greatly offend the relatives of the deceased man, who, they will say, was not an atheist, &c., but a real Churchman, since he always professed to be such, and always stood ready to take the rector's, &c., shillings. Under a new law I cannot see what right such a man would have for having the full service read over him. The new Bill, as it stands, will make a lot of fresh contention, without doing any good."

Rev. F. C. HINGESTON-RANDOLPH is indignant with the Burials Bill. The words "grievous crime," he finds from the explanation of Lord Selborne, "are not to be understood in what I may call their ecclesiastical sense, but simply in the sense of the common law; so that the clergy would be no judges in this matter. For instance, drunkenness is not a 'grievous crime' in the eye of the law, and a clergyman would therefore find himself compelled to bury (the friends of the deceased dictating with which service) a parishioner who had died drunk and blaspheming his Maker! He would be able to relieve his conscience precisely to the same extent and in the same way as at present—viz., by leaving out or altering parts of the service, in violation of the law of the land, including Lord Selborne's new laws as to burials! And he would find, moreover, as to another—and unhappily a large—section of 'British humanity,' that, for the first time in the history of the Church, a rubric in his Book of Common Prayer would deprive him of all discretion as to the interment of suicides, compelling him to accept the verdict of a jury of twelve living specimens of the said 'humanity,' and the ruling of the coroner!"

Rev. J. B. SWEET, vicar of Otterton, in the diocese of Exeter, writes:—"Far worse in a spiritual point of view, far worse for Christianity, will it be than any forced intrusion of Nonconformist ministrations on our freehold, if Parliament, adopting the error of Convocation, persists in handing over the sole option as to which, of two variously-toned services, shall be used by the clergyman, to the 'friends of the deceased,' who may have lived and died in open violation of all Christian principle, though not, perhaps, in technical 'crimes'—to wit, drunkards, thieves, and prostitutes, not to speak of public blasphemers of our God. Who knows not their choice beforehand—and that the more unfit their departed comrade, the more certain their claim to the highest service? Better no alternative than such alternative."

Rev. C. M. PARSON, vicar of Warcop, denounces the Burials Bill as "deceitful and sacrilegious," as tending to make "the Dissenting minister and the friends of the deceased" the "superiors" of the State clergyman, and "the relief to the priests' conscience" as "a blind and a snare." He proceeds in this strain: "Protests are useless, since some of the Bishops accept all this (and even the absurd and profane proposal of a Christian service over a non-Christian) as a boon, not as an insult. It is time now for action. How many of the 18,500 will agree to resist at all risks this profane degradation of their persons and office, and refuse to accept as ordinary the friends of the deceased or a coroner's jury?"

Rev. S. HOBBS, rector of Compton Valence, suggests that the clause which says, "In case the time so named should be inconvenient on account of some other service having been appointed to take place in such churchyard, or graveyard, or the church or chapel connected therewith," may be open to the construction "that our churches are to be open to their services, when not required for ours."

Rev. W. ANDERSON, rector of Old Romney, Kent, protests against the "indecorous and unjustifiable" language used by the Dean of Chichester in the Cathedral during a sermon on Sunday, the 13th inst. The Burials Bill was referred to by this dignitary as "a cursed Bill now before Parliament."

Rev. J. GRIFFITH, rector of Merthyr, writes:—"As rector of the largest Nonconformist parish in Wales I have no hesitation in saying that the carrying of Lord Mount Edgumbe's and the Archbishop of York's amendments is simply disastrous to the merits of the Burials Bill. And if these amendments are not quashed by the Commons there is an evil, as far as Wales is concerned, of all peace and quietness

regarding this great question. Wales will never be satisfied. And, speaking as a Churchman, I do not see how she can be satisfied. Had Lord Mount Edgumbe, or his Grace of York lived in a country for any length of time where eight out of every ten of the people are Nonconformists their mere sense of justice would see the subject in the same light as I do."

"A HOSPITAL CHAPLAIN," writing in the *Spectator*, expresses the hope that if the State clergy accept the Bill in its general principle, they will "reject with scorn the mockery of relief to themselves which is given in Clause 11." He adds: "There seems to me but one sure road 'to fair-play all round' in this matter. Let burial, in the altered circumstances of the case, be regarded as a civil right only, and leave the religious service entirely to the option of the friends of the deceased."

"A DISSENTER," writing in the *Daily News*, points out what would be the effect of the Burials Bill with the recent "amendments" in the city of Oxford. "Since the closing of the burying-grounds connected with the parish churches and Dissenting chapels, more than a quarter of a century ago, all the burials in this city (with the very few exceptions of those families who have vaults in the Dissenting grounds) have taken place in one of the three cemeteries connected with the Established Church; there being no ground (with the exceptions I have mentioned) where a Nonconformist, Protestant or Catholic, can be buried by their own minister, an intolerable grievance which I certainly thought would be abolished by the new Burials Bill, but which will not be the case if the above mentioned amendments are legalised for, strange to say, the obscure bit of ground has recently been given by Father Benson, of the Cowley Fathers, a small portion of which is unconsecrated, for the burial of suicides, the excommunicated, the unbaptized, and Nonconformists. This new cemetery is situated close to Cowley marsh, and is totally unfit for the burial of the dead, for, as a rule, the water has to be pumped out before the coffin can be put in the grave, but I apprehend this out-of-the-way and unfitting burial-ground will be considered sufficient for Dissenting funerals should the aforesaid amendments be made law."

The Hon. C. L. WOOD, presiding at the meeting of the English Church Union, on the 8th inst., expressed the hope that "measures which seem to many of us likely to imperil the rights and discipline of the Church, may, in the end, prove the occasion, and supply the opportunity for that restoration of discipline over the laity as well as over the clergy, the want of which is, perhaps, the weakest point in the position of the Church of England. . . . In regard to Church people who are notorious evil livers, but who have not been formally excommunicated, it may be worth while to mention a case where existing difficulties were got over, and that with the approval and consent of all, by the simple expedient of not taking the body into the church, and reading at the grave the *De Profundis* and the *Miserere*, which were so used with the approbation, and very much to the edification, of a whole parish, and that by no means a united one. There are probably no cases in which the rites of the Church ought to be refused, where some such course on the part of the clergy, pending a full restoration of discipline, might not be adopted. . . . The clergy should, as it seems to me, in future discourage, in every possible way, the dead being taken to the cemetery chapels—of which, I trust, we shall never see any more built—and, instead, insist upon the bodies of the faithful being brought to the church for the office for the dead, and from there taken straight to the grave. And, secondly, they should endeavour, where it is possible, always to have a special celebration of Holy Communion at the funeral, or, at all events, on some Sunday or convenient day afterwards, for the remembrance of the departed."

THE NORWICH DIOCESAN CHURCH DEFENCE ASSOCIATION was occupied on Saturday last in consideration of the Burials Bill. Rev. S. EVERARD, in proposing a condemnatory resolution, said the "intolerable grievance which this Bill created was, that before the whole nation the truth which the Church maintained would be in no better, if in no worse, position than that of the sects of every sort or kind." Archdeacon Nevill said, "the great objection to the principle of the Bill was that it failed to recognise the fact that the churchyards were consecrated. If the churchyards were not consecrated, there could be no objection to having a piece of ground used in common for the burial of all persons. What they were afraid of was lest anything should be done to injure, or in some way to interfere with, the holiness of the churchyards." He also suggested that if the amendments of the Lords were not carried through the Commons, "possibly some advantage might come through Marten's Act, enabling the clergy to close the churchyards." Rev. F. MEYRICK said when 2,000 of the clergy were against being compelled to read the burial service in certain cases, it was not that they objected to that beautiful service, but that they wanted to secure the reintroduction of spiritual excommunication. The Bishop of Norwich told the objectors that he had no doubt that if this Bill were rejected this year, a much worse Bill would come up next year from the House of Commons—a Bill more injurious to the interests of the Church and her influence in the country; and that, after a season of very hot and intemperate agitation on both sides of the question, would place the law, when it came into operation, under the worst possible circumstances for doing good or avoiding evil."

The *Standard* says:—"As the Bill has not been made a party question, and as the Conservatives made no real effort to defeat it on the second reading, we cannot be surprised, however much we may regret, that their lordships decided as they did. . . . And we regret it the more because, as it seems to us, they have selected the weakest point in their position at which to do battle with the Nonconformist interest in the House of Commons, and have abandoned the strongest. They adopted, in fact, what they might more prudently have rejected, and rejected what they could safely have adopted." The *Daily News* regrets the Lords' amendments, the effect of which is to allow a generous concession to be transformed into a niggardly one. "Ever since the vote on Lord Harrowby's motion in 1877, the country has congratulated itself on the liberality of the House of Lords in this matter. The feeling of satisfaction was confirmed by the vote on the second reading of the present Bill. Last night's work, however, will check it, and will justify the fear that the end of this long and weary burial controversy is not yet. It cannot be settled and done with by any such measure as the Burials Bill has now become."

The *Record* says:—"It now turns out, as prudent people foresaw, that consecration is naught; that it is impossible any longer to keep Dissenters from being buried in churchyards, and to prevent Dissenting ministers, Romish priests,

and others, from officiating in them. . . . We do not know whether bishops will be prohibited from consecrating burial-grounds, or whether the conscientious convictions of Dissenters will object to such a proceeding as superstitious and offensive. Perhaps consecration may now be deemed a superfluous ceremony, the only object of which is to promote the levying of ecclesiastical fees. No doubt, however, in due course, all these questions will adjust themselves."

The *Methodist Recorder* says:—"In the interests of peace and religion we must protest against any clergyman having it in his power to say, by the use of alternative burial services, whether the person he is interring is gone to heaven or to hell. This would be to turn every funeral into a little day of judgment, with the officiating clergyman as sole judge. Is the dead man to be sent to hell in a special service because he, being a good Baptist, has never been baptized? Is that likely to promote the peace of the parish? Or if the dead squire has led a doubtful life is his family to be mortified and enraged because some narrow-minded and intolerant curate gratifies his ecclesiastical intolerance by reading the alternative service over his grave, by that act pronouncing sentence of perdition upon the departed? Scenes such as these, which will be certain to occur, will do a good deal to make families Dissenters, but they will be disastrous to the peace and charity of the Church of England."

The *South Wales Daily News* remarks: "It is not mere burial that Dissenters want for their dead. They know that that is a privilege which no British law will ever deny them. What they want is right of burial with their own religious ordinances in any and every burying-ground in which they have that right, subject, however, to the Church of England service. They will not give thanks for an Act of Parliament which falls short of this; and it is just as well that this should be understood. They claim the right of burial with their own services beside their fathers, their wives, their children, and others with whom they have lived in fond intercourse. To deny them this is to refuse almost all that they have been contending for, and to leave the question as unsettled as before."

The *Bristol Mercury* says: "There can be no question that the value of the Bill has been destroyed by the introduction of the amendments to which we are referring, and unless the House of Lords, when they are sent back from the people's House for reconsideration—as, most assuredly, they will be sent—can be induced to abandon them, it will be better for the House of Commons to reject the measure altogether, and to leave the battle to be fought out at some future time."

The *Manchester Weekly Times* says:—"If the House of Lords insists upon retaining the little bits which it has nibbled off the Bill, the long-standing grievance will be deferred till a future and less favourable season. Next time the measure may be presented to them by less considerate and friendly hands than those of Lord Selborne. The clauses for the relief of the clerical conscience, by which the bishops set so much store, may then be wanting. We have hitherto tried to speak of the Bill as favourably as we could; but we are constrained to express our belief that the next attempt at settlement will be a more complete and sweeping one than the present."

The *John Bull* says, "Of the amendments carried by Lord Mount-Edgumbe and the Archbishop of York, the first would be of much value if there were any hope of its retaining its place in the Act. It would enable any parish to escape the impending disaster by providing an unconsecrated burial-ground, and few would fail to comply with the condition. . . . No amendment was proposed to exclude the use of the church in common with the churchyard. The 'civil right' is clearly the same in the one as in the other, and we believe that no distinction can be maintained under provisions of the Bill."

CLERICAL FEES UNDER THE NEW BURIALS BILL.—One clause in the Government Bill ought to be amended in the Commons, should the Lords pass it in Committee. We refer to clause 5, which provides, "any person who, if the burial had taken place with the service of the Church of England, would have been entitled by law to receive any fee, shall be entitled, in case of a burial under this Act, to receive the like fee in respect thereof." This is not religious equality nor common justice. We have nothing to say against securing compensation to clergymen for the loss of fees through changes effected by Parliament. But such compensation is due only to those who hold office at the time the changes are effected. The clause in question, however, appears to secure fees to clergymen in perpetuity for burials in consecrated ground. It is the old, old story. The clergy insist upon "the siller." But who may perform the service? The wage must be theirs though another does the work. Should a Nonconformist desire to bury his dead in ground that has been consecrated, and arrange for his own minister to conduct the funeral service, the Government Bill proposes that the clergyman shall be enabled to levy black mail upon him, to enjoy the satisfaction of exacting a fine from the man who declines his services. We trust the friends of religious equality will secure an amendment of this fifth clause. Lord Derby, we are glad to note, objects with us to silent burial being the only alternative to a Christian service. It is possible, therefore, that this latter question will be fought out in the Lords. The former, we fear, will be left for the Commons to deal with, and it ought to be dealt with vigorously. —*The Freeman*.

CONSECRATION.—The consecration of the new cemetery at Everton, Liverpool, is fixed for July 15, but it is thought by many that it would be better to wait and see the final shape the Burials Bill takes, as many bishops, it is understood, have resolved not to consecrate ground when the measure becomes law.—*Times*.

THE "CLERGY GRAVE TAX."—At a meeting of the Nuneaton Burial Board, held on Monday, it was unanimously resolved to petition the House of Lords to insert a clause in the Burials Bill for abolishing the interest of clergymen in public cemeteries in respect to fees. The *South London Press* says:—"Upon a reference to the last published Lambeth Burial Board account the following items appear:—Ministers' fees—St. Mary's district, £27 13s.; St. John's, £25 3s.; St. Mark's, £23 17s. 9d.; St. Matthew's, £20 1s. 6d.; St. Luke's, £23 15s.—£250 10s. 3d.; churchwardens' commutation, £100. Total, £350 10s. 3d. In addition to the aforesaid items, the ministers of the consecrated and unconsecrated ground respectively appear to receive £207 17s. 6d. and £135 7s., together £343 4s. 6d. Is it the fact, then, that out of about £700, part of the receipts from burial fees, a moiety thereof is payable to two chaplains who actually perform the cemetery duties, and the other half is in the nature of a local ecclesiastical endowment?"

THE BRADLAUGH CASE.

In the House of Commons on Monday, Mr. Labouchere brought forward a motion "that Mr. Bradlaugh, member for the borough of Northampton, be admitted to make an affirmation or declaration instead of the oath required by law." He pointed out that the 4th section of the Parliamentary Oaths Bill enacted that:—"Every person of the people called Quakers and any other person for the time being by law appointed to make a solemn affirmation or declaration instead of taking an oath, may, instead of taking and subscribing the oath hereby appointed, make and subscribe a solemn affirmation." The 4th section of the Evidence Further Amendment Act provided:—"If any person called to give evidence in any court of justice, whether in a civil or a criminal proceeding, shall object to take an oath, or shall be objected to as incompetent to take an oath, such person shall, if the presiding judge is satisfied that the taking of an oath would have no binding effect upon his conscience, make the following promise and declaration." There was no question as a matter of fact that Mr. Bradlaugh had been allowed in a court of justice to affirm instead of taking an oath, and he had been allowed to do so, not only as a witness, but no less an authority than Baron Bramwell had permitted him to do so before taking his place in the jury-box as foreman of a jury. All Mr. Bradlaugh, therefore, had to do was to satisfy the speaker that he had already satisfied a presiding judge somewhere else. (Laughter.) The law might be a laughing-matter to some hon. gentlemen, but that he had stated it incorrectly he would challenge any hon. gentleman of great legal experience to get up in that House and say. (Hear, hear.) As practical men they should look at the consequences of not allowing Mr. Bradlaugh to affirm. He did not know precisely what that gentleman would do; but probably, if not allowed to affirm, he would present himself at the table and ask to be permitted to take the oath. Thereupon he would be ordered to retire, and if he refused to do so he would most likely be taken into custody. On his release he would come again to the table. The House, he presumed, getting tired of this, would declare the seat to be vacant. Thereupon Mr. Bradlaugh would go back to Northampton and get re-elected. ("No.") At all events, to the best of his belief, Mr. Bradlaugh would be re-elected. If the House still refused to let him affirm or take the oath he would once more be elected for Northampton, and the House would create a species of martyr. (Hear.) Almost all hon. members must think there was a certain measure of profanity in Mr. Bradlaugh coming to that table and repeating words which they regarded as sacred, but which he did not, and the consequence of their not allowing him to affirm would be that in the end Mr. Bradlaugh would come to the table and would repeat those words. The oath was never intended as a religious disability. The sole object of the oath and of the affirmation in that House was to enable a member who had been elected to make a declaration of his allegiance. Mr. C. McLaren seconded the motion. Sir H. Giffard moved as an amendment that, having regard to the reports and proceedings of the two Select Committees, Mr. Bradlaugh be not permitted to take the oath or make the affirmation. The amendment was seconded by Alderman Fowler.

In the discussion which followed, Mr. Bright spoke in support of the motion. He said:—"Hon. gentlemen opposite would agree that the electors of Northampton had a right to a free selection of a member to represent them in this House. Nobody can say, I presume, that Mr. Bradlaugh was not legally entitled to offer himself as a candidate, and that the electors of Northampton were not legally entitled to elect him. If that be true, it must be true also that he is duly and legally chosen to sit in the House of Commons. Well, he comes to this table and finds—or he has found before he comes—that some members—the majority—take an oath, the oath of allegiance, and that some members—only a small minority—take or make an affirmation to a somewhat similar effect. There are many members of this House who take the oath and greatly dislike it. (Hear, hear, and "No.") I know it, and certainly it is open to any member, on coming to the table, to propose to take either the one or the other. ("No.") It may be that the affirmation is so limited that many persons may not be allowed to take it. Mr. Bradlaugh did not come to the House and refuse to take the oath. He made no such refusal. Probably if he had any suspicion that the affirmation would be refused to him, he would have taken the oath as other members take it—very much, I am afraid, as a matter of form. (Loud cries of "No," and "Hear, hear.") If any person thinks it necessary to deny that, I will not contest it. I must say myself I know nothing more irreverent than the manner in which numbers of members take the oath on this floor." There was a difference of opinion amongst lawyers as to whether the Act which enables a man to affirm in a court of justice enables him to affirm in the House of Commons. "I am," proceeded Mr. Bright, "one of those who take the view that the power given by the Acts to persons pre-

siding in courts of law is given to all persons empowered to administer oaths. Well, no doubt the House of Commons has the power to administer oaths. I think, therefore, the House might agree to extend its power of permitting an affirmation to Mr. Bradlaugh, and allow him to make such an affirmation here as he would be able to make in the High Court of Justice. . . . The door being closed against him, contrary, as he thought to his rights, he said—"I have no objection, looking at the important interests, confided to me by my constituency, to take the oath exactly as everybody else takes it" (cries of "Oh") "from its first word to the last;" and he stated in the most definite manner to the committee that the words of the oath would be absolutely binding upon his conscience and honour, just as the words of the affirmation would have bound him had he been permitted to make one, and just as the words of the affirmation are binding upon my conscience and honour. I pretend to have no conscience and honour superior to the conscience of Mr. Bradlaugh. (Ironical cheers from the Opposition.) It is no business of mine to set myself up—perhaps it is no business of yours to set yourselves up—(cheers)—as having conscience and honour superior to that which actuates Mr. Bradlaugh. If you take a different line I should like some ingenious man among you to tell me where it would lead to. (Cheers.) Now, when Mr. Bradlaugh proposed to take the oath, the hon. member for Portsmouth did what has never been done in Parliament within the lifetime of any man here, or within the historic reading of any man. He rose in his place and objected to Mr. Bradlaugh taking the oath. (Opposition cheers.) That is a course so unusual that, at least, if there be any justification for it, it ought to be clearly and fully set forth. The practice is wholly new. . . . There has never been an inquisition before when a member has presented himself to take the oath. . . . It is proposed now to establish a new test. ("No.") It is the test of theism. ("No.") Why, surely the object of this motion is to establish the test of theism. ("No.") What was the meaning of the words in the oath, "on the true faith of a Christian," to which the Jews could not subscribe? What was that but a test of Christianity? And now it is proposed by the member for Portsmouth—the front bench opposite appears to have abdicated entirely—(laughter)—there is now only an abject, a remarkable submission to gentlemen who sit in the lower part of the House. (Laughter.) What is this motion but a new test of theism? (Cheers.) You are going to establish two orders of members in this House. We are not all to be equal in the future. ("No.") I come here and affirm and nobody can ask me anything about my religion, whether it is Christian, atheist, theist, or anything else. But if a man comes here and proposes to take the oath, because you have certain words in the oath, the member for Portsmouth can get up and put a question. ("No.") Yes he can. ("No.") I am glad to see that gentlemen are afraid to face the results. ("No.") You are, I repeat, about to establish two orders of members in this House—one, a small minority, who can come up and no man can ask a question; the other, the large majority, who will come here, and any man who wishes to distinguish himself—"No" and cheers—can rise in his place and protest against his taking the oath." He reminded Roman Catholics how many years they were kept out of the House by the very same class of arguments which were now urged in opposition to this motion. Mr. Bright thus concluded:—"I have been here for thirty-seven years, and I have heard these questions discussed over and over again; but I never found that the time had come when the party opposite, represented by gentlemen who now sit there, were willing to make those relaxations. They submitted not to argument, not to sentiments of generosity or of justice; they submitted only to a majority which sat on this side of the House. (Cheers.) Then there are the Nonconformists. I am told that there are some Nonconformists even—but I think it is rather in the nature of a mistake or of a slander—who have great doubts as to how they should vote on this occasion. It is occasions like this that try men and try principles. (Hear, hear.) Do you suppose that in times past the Founder of Christianity has required an oath in this House to defend the religion which He founded? Or do you suppose now that the Supreme Ruler of the world can be interested in the fact that one man comes to this table and takes His name—it may be often in vain—(murmurs)—and another is permitted to make an affirmation, reverently and honestly, in which His name is not included? But one thing is essential for us, the House of Commons representing the English people, which is to maintain as far as we can the great principles of freedom—freedom of political action and freedom of conscience. (Hear, hear.) The electors, I know not how many thousands, of the borough of Northampton have returned two members to Parliament. You admit the one and you exclude the other. All the constituencies of the kingdom, you may rely upon it, will consider this cause is their own. (Opposition and counter cheers.) The hon. member for Northampton has told us to-night that among his constituents there are but few who can be

supposed in the least to sympathise with many of the opinions of Mr. Bradlaugh. ("Hear, hear," and a laugh.) Well, hon. gentlemen who know nothing about it laugh at that. I think it very possible that, finding that Mr. Bradlaugh, in his political opinions, was in sympathy with them, those electors so little liked the political opinions of hon. gentlemen opposite—(a laugh)—that they preferred Mr. Bradlaugh, with his political opinions, to some opposing candidate who had represented them, and whose religious views might have been entirely orthodox. (Hear, hear.) Now, my belief is that throughout the whole of the great boroughs of the kingdom you will find the working-classes taking part, not with the House of Commons in excluding Mr. Bradlaugh, but with those who wish him to be permitted to make the affirmation. I am of that opinion myself. (Hear, hear.) To a large extent the working people of this country do not care any more for the dogmas of Christianity than the upper classes care for the practice of that religion. (Cheers, and loud cries of "Oh!" and "Withdraw.") I wish from my heart that it were otherwise. (Cheers, and renewed cries of "Withdraw.") But of this I am certain, that the course which it is proposed to take in dealing out this rigid measure to a gentleman honestly, openly, fairly, and legally elected by a great constituency will be productive of great evils, may bring this House into continual conflict with at least one constituency, and may bring us ultimately to the humiliation which the House of Commons underwent in connection with another case some 100 years ago. (Cheers.) Hon. members opposite will, I daresay, represent to themselves and to others that they are the advocates of religion, of orthodoxy, of decency, and of I know not what. I am here as the defender of what I believe to be the principles of our Constitution, of the freedom of constituencies to elect, and of the freedom of the elected to sit in Parliament. That freedom which has been so hardly won I do not believe the House of Commons will endeavour to wrest from our constituencies, knowing by what slow steps we have reached the point we have now attained, and I do not believe that on the recommendation of the hon. member for Portsmouth they will turn back and deny the principles which have been so dear to them. (Loud cheers.)

The debate was ultimately adjourned.

It was again resumed on Tuesday, and in the course of the discussion Mr. Gladstone made an exhaustive analysis of the language of the statute, maintaining that the House had no authority to prevent the oath being administered; that its duty was merely ministerial; that there had never existed a jurisdiction to make any examination further than to see that the external and formal act of swearing was performed. It had never been exercised before, and it would be most impolitic to exercise it now. By refusing, he pointed out, the House would involve itself in a conflict with the courts of law and the constituency of Northampton. Enlarging on this last objection, he went at length, by way of example, into the history of Wilkes's case, which ended in signal humiliation for the House. Dealing with the religious prejudices, which he asserted to be the strength of the opposition, he reminded the other side that they had been driven successively to abandon the Church, the Protestant, and the Christian character of the House, and predicted that the attempt to rally on the "narrow and slippery" Theistic ground would be equally unprofitable. On the point of precedents, he reminded the House that notorious Jacobites had been permitted to take the oath of allegiance to the House of Hanover without question, and that Bolingbroke and other Freethinkers had never been prevented from taking the oath.

The division was taken in a scene of unexampled excitement. When the paper was delivered to the Opposition teller, ringing cheers were raised on the Opposition side, which for several minutes prevented the numbers being announced. Some members jumped on the seats and waved their hats, and when silence was restored the teller read out the numbers as follows:—For the motion, 230; against it, 275; majority against the motion, 45. The cheering was renewed again and again. Sir H. Giffard's amendment, which declares that Mr. Bradlaugh is neither entitled to affirm nor take the oath, was then agreed to without a division being challenged.

The *Times* writes:—"It may require the exercise of some self-control to refrain from showing repugnance to the member for Northampton's sentiments and his conduct in this matter. Not the less obligatory, however, is it to keep clear alike of the odium theologium and the odium anti-theologium. Not the less discreditable is it to a section in the House of Commons to refuse fair treatment to any member because he happens to hold views which the bulk of Englishmen regard as pernicious. The toleration which would make him an exception, and would seek to get rid of him by fair means or foul, is not worth much. We must take Mr. Bradlaugh as we find him. He is one of the members for Northampton, however much the fact is to be regretted; and it becomes statesmen and public men to accept the fact,

instead of incoherently or spasmodically bewailing it. It is not their business to say whether he is a fit and proper person to represent an English constituency in Parliament; the electors of Northampton have decided that question in his favour. There is no call upon the House of Commons to enforce any theological standard. Matters of doctrine and faith lie outside its wide domain. Whatever may be his own private opinions, every member who is in a fit mood to discuss the question must take for granted the principle of modern polity, that men's theological beliefs are their own affairs, and not to be meddled with by the Legislature."

ELECTIONS & ELECTION PETITIONS.

JUDGMENT was given in two election petitions on Friday. The petition against the return of Mr. Phipps, the Conservative member for Westbury, was dismissed with costs. Several acts of bribery were proved, but they were not committed by Mr. Phipps's agents. Captain Price, the Liberal member for Tewkesbury, was unseated on the ground of bribery by his agents. In the last-named case Baron Pollock said that it was a melancholy and degrading sight to see men come forward, as they had done there and during the Gloucester inquiry, and confess they had sold their consciences and betrayed their honesty and constitutional rights.

At Wallingford, on Saturday, the election of Mr. Walter Wren was declared void, the charges of personal bribery having previously been withdrawn. For the county Louth Mr. Philip Callan has been declared duly elected.

The trial of the Wigtown Burghs election petition has been fixed to take place at Stranraer on Tuesday, the 13th July. Mr. John McLaren, Lord Advocate for Scotland, is the opposing candidate.

Mr. W. C. Lucy, of Brookthorpe, Gloucestershire, has issued an address in the Liberal interest to the electors of the city of Gloucester. Mr. Lucy says that if elected he will give an independent support to Mr. Gladstone's Ministry. The vacancy arises from the unseating of Mr. Robinson on petition.

Mr. Francis Darwin, of Otley, who contested Ripon against Mr. Goschen at the General Election, has been selected as the Conservative candidate for Evesham, in opposition to Mr. Lehmann.

Mr. James Dickson, son of the unseated member for Dungannon, is a candidate for the representation of that borough.

The hearing of the Chester election petition has been fixed for the 1st of July, and that of the West Cheshire petition for the 5th of the same month.

Sir Sydney Waterlow addressed a large and enthusiastic meeting of the Liberal electors at Gravesend, on Wednesday. He was unanimously adopted as a candidate. Mr. Bevan, the unseated member, was present at the meeting, and most heartily supported Sir Sydney's candidature. Sir Robert Peel is about to contest the borough, and has issued his address. He says "that he is a firm and zealous Conservative, and belongs to a powerful party which, in the face of an opposition of no ordinary character, has determined to uphold the ancient landmarks of the constitution—the Church and State, the pride and glory of Englishmen." Sir Robert Peel proceeds to point out that already apologies for unwarrantable mistakes and threats of coercion, where they could be safely made, have inflicted humiliation on the country, and that already it had been adjudged expedient to increase the burdens which press upon certain industries of the country, and it is now proposed to levy a tax upon the staple beverage of the working classes.

THE FAMINE IN KURDISTAN.—Lady Strangford sends the following extracts from letters just received from her Majesty's Consul-General at Tabriz, describing the famine-stricken streets of Ooroomiyah and other parts of Kurdistan:—"We are desperate. The daily deaths in the town are from 30 to 40 per cent., and in the villages it is the same. We are doing all we can with charitable funds and from our own purses; but we cannot show our faces, and are almost overpowered by the description of the famished beggars. At night in bed we hear them crying and wailing outside our doors. In the streets at every little distance you see a part, or all of a family lying on the ground almost naked, some begging, some dying, many dead. Others lie speechless, with imploring faces. Often I can eat nothing myself after seeing these things; and yet I believe I am getting hardened to them, they are so common. My workmen can hardly do any work, they are so faint; yet they are greedy for work to be given to them." Lady Strangford adds:—"Another letter says, 'The good influence of the charities so far bestowed on both Christians and Moslems alike is very wholesome indeed. My heart sickens at the ghastly people who come to me from far and near; and oh! so many die daily. There are almost the same descriptions of suffering from all parts of Kurdistan and Armenia, and no money to buy seed to avert famine from next year. As yet we have been enabled to send out only £3,800 to feed four millions of people. Cannot any more be spared for these perishing people?'

PURCHASE IN THE STATE CHURCH.

Mr. WILLIAM ANGUS, of Manchester ("Promotion by Merit"), by request contributed to the Liberation Society Conference a paper on the report just issued of the Royal Commission on the purchase system in the Church of England, which there was not time to read at the third sitting. We are happy to give the substance of the paper in our columns. There is, he says, very little in this report which was not published in 1874 in the report of the Select Committee of the House of Lords and had the dignitaries of the Church been serious in their endeavour to purify it of perjury and of bribery, they would have considered the report issued six years ago amply sufficient for the purposes of legislation. Perhaps the bishops are of opinion that if they continue to have Select Committees or Royal Commissions every few years, they will still be able to stifle and to still public opinion, and that nothing serious need be attempted. It is, perhaps, unreasonable to expect courage in bishops, and they are perhaps wise in their generation to let things hang as they grow, even though the things that grow on the Church are perjury, bribery, and commercial corruption. If Mr. E. A. Leatham, the member for Huddersfield, would promise to restrain his unruly tongue, if Mr. Henry Richard would make peace with the Church, and if the Nonconformist papers would cease from troubling, then the bishops would be only too much pleased to wink at the scandals and the corruptions of the purchase system in the Church. But the bishops are now not such fools as to expect any of these things to happen, for they know full well that a public opinion has grown up which will insist on one of two alternatives—either the entire abolition of the purchase system in the Church, or the entire abolition of the Church itself as a National Church. The Church of England is now the only Church in Christendom, or out of it, in which offices can be corruptly bought for "domestic" purposes. In the Church of Scotland the purchase system has been abolished by one process; in the Church of Ireland it has been abolished by another, and, as Churchmen thought, a more disagreeable mode; and we have now to discuss in what way the ratepayers and citizens shall abolish the purchase system in the Church of England—for it is a foregone conclusion that abolished it must be. Public opinion, however, had ripened too much to admit of this. Six years ago the members of the Select Committee of the Lords advised that a few petty alterations should be introduced into the purchase system; but, in spite of overwhelming evidence, it was not proposed to do away with the sale of next presentations, which discriminating and reforming men like the Bishops of Manchester and of Peterborough think very much more scandalous than the sale of advowsons. The reason given in the report why the sale of next presentations should not be abolished was that the abolition might be attended with "considerable difficulties." At the time it was suggested that getting to heaven might be attended by "considerable difficulties," but that, as it was desirable to get there, an effort should be made to overcome the "considerable difficulties."

In the report just issued there is the same style of evidence of frauds—gross and palpable frauds—on the part of the clergy of the Church of England; there are the usual interesting details of the induction of aged and paralytic parsons as warming pans—clergymen like the Rev. Canon Bardsley, of Manchester, who was lately offered a living in Cheshire, because he has not been able to preach for three years. We are informed that Mr. Emery Stark, the ecclesiastical agent, keeps old men "in stock" for the purpose of being used as "warming pans." We are told as before that evasions of the law are "almost universal" on the part of the patrons of the clergy; and we have repeated over and over again all the frauds that the owners of donatives commit on the parishioners of the Church. Six years of pious reflection, six years of fiery speeches from the Bishop of Peterborough, six years of plaintive lamentations from the Bishop of Lincoln, six years of intermittent denunciations by the Bishop of Manchester, together with six years of the brilliant rhetoric of our friend Mr. E. A. Leatham, have brought Church reformers up to this point, that by a majority of ten to two they recommend that the sale of next presentations should be abolished.

But advowsons, which are simply perpetual presentations, are not to be interfered with. The one is the retail and the other the wholesale mode of selling. What would the abolition of the sales of next presentation amount to? From the evidence in the blue-book of Mr. Emery Stark, the chief ecclesiastical agent of the Church of England, we learn that out of about 13,000 livings in the Church, 7,403—or more than a half—are saleable, and that of the livings sold by him the proportion is 110 advowsons to 22 next presentations, or, in other words, he sells 500 per cent. more advowsons than next presentations. Mr. C. Stuart Wortley, the official secretary of the Royal Commission, says, at page 104 of the report, that, as far as he can judge, 10 advowsons are sold for

every three next presentations; so that the sale of advowsons, which is not to be abolished, is more than 300 per cent. greater in amount than the sale of next presentations, which is to be abolished. This, then, is the extreme length that the reforming zeal of the most fanatical of Church reformers can be carried. To abolish the sale of one living in three, according to the official statement of the secretary of the Commission, or one in four, according to Mr. Stark's evidence, is thought to be sufficient to satisfy the religious scruples and the moral instincts of Churchmen. Or, if we take the figures supplied by the secretary of the Commission, on page 103, it will be found that in the last six years out of 1,718 presentations in twenty-seven dioceses, no less than 572 livings, or one-third, were the outcome of sales. The most important part of the evidence given before the Royal Commission consists in the admissions made over and over again, that three-fourths of the sales of advowsons are illegal, inasmuch as they are made with "immediate possession." Mr. Emery Stark says on pages 94 and 95 that "ex-colonial bishops, canons, and other dignitaries of the Church" employ him to buy and to sell livings, knowing perfectly well that what they do is "quite illegal." The Bishop of Peterborough then asks Mr. Stark this question: "Knowing that these moral clergymen who first of all ask you to break the law, then take an oath that they have not broken the law?" Answer: "Yes." The Bishop: "So that every one of these clergymen of high standing and of high moral character, has been guilty of wilful and corrupt perjury?" Answer: "It is a question as to whether it is or is not." Then Mr. Stark is asked if the reason why these holy men try to keep their purchases so secret is that they know that they are illegal, and that if proceedings were taken against them they would be void, and he unhesitatingly replies, "No doubt it is." Such evidence is accepted as absolutely true by the Royal Commissioners—nobody attempts to contradict it, and, most wonderful of all, few members of the Church of England are much ashamed that such things can be true. In confirmation of Mr. Stark's admissions we have the evidence of Mr. John B. Lee, who must be one of the most important officials of the Church, for he is secretary to the Archbishop of Canterbury, to the Bishop of London, the Bishop of Winchester, the Bishop of Ely, and the Bishop of Ripon. This gentleman, who is the trusted secretary of one archbishop and four bishops, begins his evidence by stating, with a humility which would be amusing if it were not so very humiliating to the clergymen of the Church of England, that he makes it his business to know as little of these "irregular transactions" as he possibly can; but that even then they are forced upon his knowledge. Mr. Lee is "entirely against" the sale of next presentations, "because of the abuses, and the jobbery, and so on," that such sales lead to. He would not, however, do away with the sale of advowsons, although he admits that infirm old men are "very often" put into them to increase the value of the livings. Mr. Stark is equally plain on this latter point, for, in answer to the Bishop of Peterborough, who asks, "In order to get the highest value for their livings patrons inflict this cruel wrong on the parishioners?" he answers, if unhesitatingly, callously, "Yes," and then he proceeds to defend the practice, on the charmingly sensible ground that such "cruel wrongs" allow patrons to realise their property at its proper "market value." Indeed, throughout the entire evidence in the Blue Book, the "market value" of the Church occupies the most prominent place, second only to the "domestic arrangements," to quote the words of a rev. witness, by which livings are bought for and kept in a family. It is quite touching and interesting and pleasing to see in the evidence what an important personage a father-in-law is in our National Church. A father-in-law who is a Dissenter does not seem to be half so beneficent a being as a father-in-law who is a Churchman. For instance, Lord Justice James asks: "Is it not a common thing where a young clergyman has won the affections of a young lady, the daughter of a person who is of good fortune, for the father-in-law to think the best thing he can do for him is to buy an advowson or a next presentation; and do you consider that that is a benefit or harm to the relations between the Church and the laity?" In answer to this exquisitely charming domestic question, Mr. J. B. Lee—speaking, no doubt the mind of the Archbishop of Canterbury and the four bishops—answers unfalteringly, "I should think it is good." It will be seen that the sanction and the blessing of the Church and the Bishops are promised exclusively to the "young clergyman" who is sensible enough to select "the daughter of a person of good fortune," but the clergyman must first bargain with the father-in-law both for a living and a daughter; and all this is to be done, not for the happiness of the interesting young parties, but for the benefit of "the Church and the laity!" Happy Church and happy laity. Into the functions of mothers-in-law the Commissioners unfortunately do not enter, but most of the witnesses have something nice to say about fathers-in-law, and no wonder. Near Manchester it is a matter of notoriety that the father-in-law is the

chief buyer of Church livings. So long as patronage exists as it is, and so long as curates are as good-looking as other men, they will continue to win, as Lord Justice James says, "the affections of the daughters of persons of good fortune," and for such curates the fathers-in-law will continue to find our National Church a pleasant family investment. Similarly, the Rev. W. K. E. Bedford came before the Commissioners to say that, whatever else was swept away, "resignation bonds" must be retained, for they were indispensable for "family purposes." Now if these men, these Commissioners, were discussing family investments in private property we should have nothing to say; but as they are not, as they are dealing with national property, and as they say the Church of England is a National Church, are not their proceedings almost indecent? As may be expected in an institution like the Church, which, commercially considered, is the most corrupt institution in Europe, the question of gold is considered to be of the first importance. It is acknowledged that it would take seventeen millions of money to free the Church of its commercial patrons, and whence can seventeen millions come? The Church cannot raise seventeen millions with which to buy its freedom from corruption, and certainly the ratepayers or the country will not advance the money; so, therefore, we are forced to the conclusion that so long as the Church remains a National Church the system of purchase must continue. The recommendations of the Royal Commission are altogether inconsistent with the principle adopted by the Commissioners, that patronage is in the nature of a trust, and are totally inadequate to effect the changes which are required in the interest of religion as well as of that of the Church of England. So long as the Church continues to be a national institution, supported by public endowments and upheld by public authority, the difficulties of adequately dealing with the subject will continue to be insuperable. It is quite time, therefore, in the interest of common honesty, that the Church of England should be disestablished and disendowed.

THE MONUMENT TO THE EX-PRINCE IMPERIAL.

The following are the precise terms of the motion of which notice has been given by Mr. Briggs on the subject of the proposed monument to the late Prince Louis Napoleon in Westminster Abbey:—

That, in the opinion of this House, the erection in Westminster Abbey of a statue to the memory of the late Prince Louis Napoleon Bonaparte would be inconsistent with the national character of the edifice, opposed to the sincere sentiments of the English people, and calculated to impair the good feeling which happily exists between this country and the Government and people of France.

The motion stands for July 16, and will be seconded by Mr. Burt. Besides a large Liberal feeling in favour of the motion, several prominent Conservatives have intimated their intention of supporting it. In some remarks on this subject the *Echo* says:—"What action the Government will take in the matter remains to be seen. It can hardly be doubted that an attempt will be made to bring pressure to bear from the same quarter as that whence the independence of Dean Stanley would seem to have been sapped; but, after the unrestricted action of various members of the Ministry on the question of Local Option, we would fain hope that (at all events as a body) they will decline to violate their consciences at the behest of any authority, be such authority as exalted as it may. After all, the issue to be decided is a comparatively narrow one. Put plainly it is—Shall the last resting-place of the greatest men this country has given birth to, be desecrated by the intrusion of an advertisement to such a dynasty as that of the ex-Emperor of the French? Shall we tell our true and gallant allies on the other side of the Channel that we feel that we cannot do too much honour to a lad who was deliberately preparing to plunge their country into all the horrors of civil war, and went forth expressly to gain enough military prestige to give him a fair hope of succeeding in this, and fell while running away from savages with whom neither he nor France had any quarrel whatever? It seems to us that but one reply can be given to this by all who hold the honour of England dear, and who would reciprocate that loyalty to the Anglo-French Alliance which our neighbours have so faithfully and unswervingly shown. It is for Englishmen to say, definitely and decisively, that this country shall not be made a focus of intrigue against the liberties of a near neighbour, with whom we are on terms of cordial and intimate friendship; and that we will not even pretend to sympathise with either the conspiracy or those engaged in it. Even had the Prince fallen in defence of the country which was hospitably sheltering him, the proposed cenotaph would have been a blunder. Dying as he did, its erection in Westminster Abbey would be nothing but a desecration of that venerable pile, a direct and deliberate insult to the French Republic, and a disgrace to the British nation. We look confidently to the House of Commons for the prevention of any such results."

LORD RIPON'S APPOINTMENT.

On Friday evening a public meeting was held in Exeter Hall for the purpose of protesting against the appointment of a Roman Catholic to fill the office of Her Majesty's Viceroy in India. The meeting was numerously attended, the platform and the body of the hall being pretty well filled, but the west gallery was empty, or nearly so. Mr. J. D. Allcroft occupied the chair, and he was supported on the platform by a number of clergymen and others, amongst whom were deputations from Glasgow, Liverpool, Brighton, Norwich, Greenock, and Dundee. Admission to the meeting was by ticket, but this device failed to secure either unanimity or order, the proceedings being throughout of a most disorderly character, and from first to last at least half a score of persons were forcibly ejected for interrupting the speakers. The first resolution, which was moved by Mr. James Bateman, R.S., was to the effect that the meeting viewed with alarm and indignation the selection of a Roman Catholic as representative of our Protestant Sovereign in the government of India, and protested against it as inconsistent with the fundamental principles of the British Constitution.—The Rev. Dr. Verner White, who was called upon by the chairman as representing the Presbyterian Church, seconded the resolution in an outspoken speech, in which he questioned the legality of the appointment. This motion was put and carried by a large majority.—The Rev. J. Bardaloy, rector of Stepney, then moved the adoption of a memorial to the Queen, founded on the foregoing resolution. Speaking amid continual interruption, during which one or two persons were turned out, he argued that, as high Roman Catholics had maintained that no faith was to be kept with heretics if the interests of their Church required that the engagement should be broken, it was unwise to place them in power, as they must, if consistent, yield obedience to their Church rather than to the law of the land.—The Rev. R. Roberts, Wesleyan minister, of Liverpool, who seconded the motion, took the same line of argument, and quoted in its support a passage from a speech by Pius IX., to the effect that the members of the Church owed their supreme obedience to the altar, and also quoted the *Catholic Indicator* and the *Tablet* to the same effect.—The Rev. Dr. Wainwright, who spoke in support of the motion, remarked that it was not a question of this or that person turning Papists, but it was a question of Popery or no Popery, and the spread of Popery in England, he maintained, was owing to the passing of the Act misnamed the Catholic Emancipation Act, and if they were to prevent its spreading further they must repeal that Act. The motion having been put, was carried, like the former one, with a large majority.—Mr. Stewart, one of the deputations from Glasgow, moved that a petition founded on the resolutions and the memorial be signed by the chairman on behalf of the meeting, and presented to the two Houses of Parliament, which was seconded by Sir A. Cotton in a speech which was utterly inaudible on account of the disturbance which prevailed, and it was put and agreed to.—Archdeacon Whitely then pronounced the benediction, and some one calling for "God save the Queen," one or two verses of the National Anthem were sung, and the meeting then separated.

THE SUPPRESSION OF VIVISECTION.

The annual meeting of the International Association for the Total Suppression of Vivisection, was held, on Friday, at Willis's Rooms, Sir Alexander Malet, K.C.B., in the chair. The Secretary stated that letters of apology for non-attendance had been received from Lord Yarmouth, Earl Shaftesbury, and others. Among those present were the Marquis of Townsend, Lord Haldon, Sir Percy Douglas, Canon Wilberforce, Rev. W. Adamson, &c. Lord Haldon moved the first resolution, which demanded "the total abolition of the practice of vivisection, on the ground that it is not only scientifically useless, but opposed at once to the laws of God and the higher interests of society." The Marquis of Townsend, in seconding the resolution, said it appeared to him that the surgical profession had not come forward to answer the charges which had been made against them in respect to vivisection as they ought to have done. He condemned the practice of vivisection as cruel and unnecessary, and asked the aid of all those who hated cruelty in putting down the dreadful practice which existed at the present time. He trusted they would not cease in their efforts until licences were refused to be issued for the purpose of vivisection. Lord Shaftesbury expressed his hearty concurrence in the movement of the institution, which was pursuing a decided and useful course. Experience had shown that regulation of vivisection was of no use; it must be put down altogether, if the cruelty incident to the practice was to be put a stop to. He condemned the practice as not only intolerably cruel, but utterly useless, and also dangerous, as was proved by the evidence of men of science, who agreed that it was frequently very deceptive. It has been maintained that Harvey had discovered the circulation of the blood by the practice of vivisection, but that had been disproved by the most learned men, while even Dr. Ruther-

ford of Edinburgh, who had immolated some ninety dogs and cats, had come to the conclusion that to result in any useful discovery the experiments must be conducted on the human being. (Loud cheers.) He believed vivisection had led to the greatest possible error, and he hoped they would not lose themselves in augmentation, but stand on the unlawfulness of the practice in the sight of God. The resolution was subsequently adopted as were also the following:—

That this meeting records with much satisfaction its belief that the cause of Anti-Vivisection is steadily progressing throughout the country, and has gained largely in the present Parliament.

That this meeting is of opinion that the Home Secretary should be requested to order a return from all those who have obtained Government licences to make experiments upon living animals under the Act of 1876, of the discoveries they have made by those means: and that a full statement of the amount of the Government grants expended for this purpose be laid before the House of Commons.

The proceedings terminated with a vote of thanks to the chairman for presiding.

A Parliamentary paper has been issued containing the copy of a report from the inspectors showing the names of all persons who held licences and certificates under the Act 39 and 40 Vict., cap. 77, during any part of the year 1879, together with the registered places at which the experiments were performed; also the total number of experiments performed under the provisions of the Act during the same period, and the number of experiments in which there is reason to believe that any appreciable suffering was caused.

MR. SPURGEON'S BIRTHDAY.

THE GIRLS' ORPHANAGE.

THE festival at Stockwell, by which the recurrence of Mr. Spurgeon's birthday is annually celebrated, had unusual interest attaching to it this year, from its being connected with the laying of the foundation-stones of four of the houses which are to form the Girls' Orphanage. The site of the latter is contiguous to the Boys' Orphanage, and when the houses which were so auspiciously commenced on Tuesday, and others, which are to follow, are completed, the two orphanages will form a large square. The old-fashioned mansion, known as The Hawthorns, which stands upon the property recently acquired, is used as a temporary orphanage, and the good work has been already begun by 30 girls having been received into it. The proceedings commenced on Tuesday afternoon with the children, bearing banners and headed by a band, marching in procession round the grounds. Then came the laying by Mrs. Spurgeon of the foundation-stone of "The Sermon House," the gift of Mr. Spurgeon and Messrs. Passmore and Alabaster. The presence of Mrs. Spurgeon, who, we are glad to add, looked in better health than might have been expected, lent additional interest to this part of the day's engagements. Prayer having been offered by the Rev. McConnell Hussey, Mr. Spurgeon, mounting the stone, delivered a brief address. The orphanage, he said, would comprise six houses, and be capable of receiving 250 girls. The contract amounted to £11,000, which was more than he expected. They had therefore decided to leave the two end houses at present, as they could not go into debt. But the money was forthcoming. Already more than £3,000 had been received. He had been occupied the whole of the previous day in receiving contributions, which amounted to £900, mostly in sums of half-a-crown and five shillings; and when he went home he found a letter from a gentleman, saying, "Put me down for £800." Half of the house they were then at was given by the author of the sermons, and half by the publishers. Hence its name. All their works in connection with the Tabernacle owed much to the sermons. He had a little church of 5,000 members; but he had a larger church of 50,000 sermon-readers. Twenty-five and a-half years the sermons had been published, and they still furnished food for souls. He had no manna that would breed worms, for he had none to keep. The stone was then "duly and truly" laid by Mrs. Spurgeon, with the same trowel with which she laid the foundation-stone of one of the boys' houses in 1863; but an additional inscription, to commemorate the present event, had been engraved upon it. The foundation-stone of the next house, "The Limes," which is to form a memorial to five children of Mr. W. R. Rickett, was laid by Mr. Spurgeon, who, again addressing his numerous friends, remarked that he thought it was the right way to commemorate a sorrow. Many who were there in 1867, when the first stones of the Boys' Orphanage were laid, had passed away. Among others, Mr. T. Olney, Mrs. Tyson, and Mrs. Hillyard, whose last words were, "My boys, my boys." One, too, who was with them then—Mr. Davis, of Greenwich—almost prophetically said that possibly his own boys might find a home in the houses then about to be erected. He was hale and strong then, but he had passed away, and two of his sons had actually been received into the orphanage. The foundation stone of the third house, the gift of Mr. S. Barrow and a friend, was laid by Mrs. Barrow. Mr. Barrow, in addressing the

assemblage, said that the house was to be called "The Olives." He was told that the olive never died, and that it was the emblem of peace. He trusted that the girls trained in that orphanage would grow up peaceable women, peaceable servants, and peaceable wives. After a few words from the Rev. J. A. Spurgeon, who drew attention to the fact that a son of Sir Morton Peto was the builder of the orphanage, the foundation-stone of the fourth house, "The Trustees' House," was laid by Mr. Higgs, who remarked that if they wanted to do good they must look after the children. When the houses were built an income of £12,000 a-year would be wanted, and this they must be prepared to find. Mr. W. Olney also addressed the gathering, calling for three cheers for Mr. and Mrs. Spurgeon, which were heartily given. The rain, which had fallen heavily in the early part of the day, happily kept off during the laying of the foundation-stones. But the evening was showery, and the open-air meeting, at which Mr. Barrow presided, had to be held under umbrellas. Mr. Spurgeon, who was the first speaker, said a girl's orphanage commended itself to all. Fathers generally liked the girls best—at all events, there was a time when they liked one girl best. The new buildings would be the counterpart of those erected for the boys, only stronger. An infirmary and a dining-hall would have to be erected, and he should also like to see a hall large enough to contain all who came to visit them at the yearly festivals. Every penny that had been given seemed to come as a sort of love-token to him. Nobody could say, after seeing the orphanage, that Calvinistic doctrine did not lead to good works. He was full of wonder and admiration at the people backing him up so. All he could say was that he would give himself as much as any of them, and that he would never ask them to engage in anything which was not a good work. The meeting was subsequently addressed by the Revs. Newman Hall, James Spurgeon, W. Cuff, Dr. Patterson, and others. Two other meetings were held—one in the covered play-hall, and the other in the dining-hall, each of which was addressed by Mr. Spurgeon. It was announced, during the evening, that £9,400 had been received. The attendance at the festival was very large, and although the weather was unfavourable, the meetings and the social pleasures of the gathering seemed to be as much enjoyed as upon former occasions.

THE REEDHAM ASYLUM.

THE annual examination of the children of this admirable institution took place on Wednesday week under the presidency of H. Spicer, Esq. Copious showers unfortunately fell during the greater part of the day, and not a few of the visitors had to trudge through rain and mire from the station to the asylum, a distance of about a mile. So warm, however, is the interest taken in the institution by its supporters that the attendance was scarcely less than upon former occasions. The examination was conducted as usual by Mr. Curtis, B.A., of the Training College, Borough-road, and was generally satisfactory. The reading of the girls was perhaps somewhat better than that of the boys, although the latter was very creditable. In grammar a little hesitation was shown in answering the more difficult questions, but a sound elementary knowledge of the subject was evidently possessed. The acquaintance evinced with English history was considerable, and was, indeed, more than might have been expected. Of Scripture a fair knowledge was shown, but there was some stumbling over the parables. The geography was perhaps hardly up to the mark, but the performance of the boys in mental arithmetic was highly satisfactory, although some of the feats were only specimens of intellectual logdom. A pleasing feature of the day was the examination of the infants. The answers of these little boys and girls, some of whom were literally infants, showed that they had been very carefully trained by the school-mistress, Miss Hughes. Too much praise cannot be bestowed upon the singing of the children by which the examination was relieved. The rendering of the opening hymn, "Eternal light! eternal light!" in which boys and girls united, of the song, "Floating away," by the latter, and of "The Dawn of Day" by the former, were especially meritorious. Altogether, the head mistress, Miss Wood, who has for so many years laboured at Reedham, and the present head master, Mr. Carter, may be congratulated upon the results of the examination. At half past two the company adjourned for luncheon, which was served, on account of the unfavourableness of the weather, in the school-room, and not, as usual, under the large shed in the play ground. This pleasant break in the proceeding over, the business of prize giving began. A number of really valuable prizes, given by various donors, were presented by Mr. Spicer, with some appropriate remarks, to the successful boys and girls, the infants coming in for a very fair share of reward. Six of the latter, we should add, distinguished themselves during the examination by giving, in a very amusing fashion, a dialogue on Perseverance, written by the lamented Mr. Edmed, the late head master. Dr. Aveling, who seems to be the father of the Reedham family, interposed at one stage of the prize giving with a few remarks in reference to the organ in the new and very pretty church which now stands by the side of the asylum. Mr. Taylor, he stated, had given 100 guineas towards the organ, but about £130 more was still wanted. Mr. F. Sargood, of Australia, also addressed the company. His mother, who took the deepest interest in the welfare of the institution had, he said, qualified by subscriptions, thirty-two of her children and grandchildren, to give votes at the election of the fatherless little ones for whom the asylum was

erected. The recent appointment of a drill instructor was warmly commended by Mr. Sargood, as drilling, he believed, tended to the formation of habits of obedience. After the prizes had been presented, the visitors adjourned to the play-ground, the weather having by that time cleared up, and witnessed the evolutions through which the boys were put by Sergeant Elmer. Tea and coffee were subsequently served, and the day was brought to a pleasant close with some music and singing.

THE ORPHAN WORKING SCHOOL.

MR. CHARLES TYLER, Mr. Jonadab Finch, Mr. Smith (the head-master), and Mrs. Haynes (the matron of the Orphan Working School), are to be thanked for the care they take of their orphans (amongst whom are forty from the tragic end of the *Princess Alice*), and for the pleasure they give to their friends. If I am asked where to spend a happy day, I reply, Not at Rosherville but at Haverstock-hill, where the beaming faces of some hundreds of boys and girls well repay one for a visit. One never gets tired of Haverstock-hill, and therefore it was that a crowd, as usual, of good people assembled to hear and see the children of the Orphan Working School, on the occasion of the one-hundred-and-twentieth anniversary of an institution which has trained up many a boy and girl to a useful career, and which is destined to do yet abler service in time to come. Since it has undertaken the care of the Alexandra Orphanage, the numbers and responsibilities of the committee of management have undoubtedly increased; but they are in no way overweighted, and are as anxious for the success of the institution as ever. It appears there are now in the senior school 276 boys and 147 girls, and in the junior school 98 boys and 59 girls, making a total in the united charity of 580. Mr. W. Fowler, M.P., was to have presided, but he was unable to be present, and Mr. Charles Tyler consequently took the chair, thus assuming a position to which no man in London or elsewhere, if the devotion of a life may be taken as a testimony, has a better right. The examination, which was eminently satisfactory, was made to range over Holy Scriptures and English History. In the latter, when the examiner asked what a certain monarch—who had come to an untimely end in consequence of a surfeit of fish—did not know when they did, said a boy, "He did not know when to stop eating fish!"—a remark creating, as you may be sure, not a little laughter. After that we had geography and botany; and a little variety in the shape of an examination of the girls in the laws of health, conducted by the head master. At Haverstock-hill they move with the times. Quite a crowd of boys and girls came up for the winning prizes: 33 girls and 39 boys won the John Fry prizes, given to the boy or girl whose conduct had been most satisfactory during the year. The George Sturge prize, given to the child who had shown the most loving action during the year, and awarded by the suffrage of the upper divisions, was given to Ellen James Billing and Edward Elliott; 18 boys had obtained prizes and first-class certificates for mathematics from the Science and Art Department. Prizes had been taken during the year in Young England competitions, and also in connection with lectures by Dr. Maguire on "The Martyrs and Reformers of the Church." In this examination the Haverstock-hill children had been very successful: of 100 who went into it, 49 took prizes of the value of £29, and it is to be hoped that in these days of Popish proclivities in high quarters, the children of Haverstock-hill may hold firmly to the Protestantism which has done so much to make England what it is. At the close of the morning meeting, Mr. Tyler reminded the audience that they were dependent on voluntary subscriptions, and expressed the hope that they would be so impressed with what they had seen, as to give as much as possible to the support of the institution. After lunch we had a little further oratory from Colonel Griffin, who gave success to the institution, and spoke of the Christ-like work it sought to perform. The toast having been acknowledged by Mr. Basil Wood Smith, who held that, whether as regards appearance or other matters, the school was unequalled; and by Mr. Holt, who pleaded for increased pecuniary support, the Rev. Mr. Dinwiddie gave "The Health of the Examiners, and the Master and the Matron," speaking in felicitous terms of the beaming faces of the children, as illustrating the excellence of the school. Mr. Barton, one of the examiners, and Mr. Smith, the head master, having replied, Mr. James Ness gave very felicitously "The Health of the Chairman," which, having been acknowledged, the company broke up to inspect the premises, to examine the choice specimens of the girls' needlework, and to see the boys and girls drilled, and so on. Touching the work of the girls, it may be mentioned that last year they mended 16,249 pairs of stockings, 20,931 other articles, and made 173 dresses (those they wore at the anniversary). 236 pinafores, 166 shirts, and 1,961 other articles. In the evening the proceedings were varied with a little effective recitation on the part of the children, which was much appreciated by the whole audience—a very crowded one, which, unlike that of the morning, consisted chiefly of the friends and relatives of the children. The Rev. John Rodgers, who presided at the evening examination, pleaded ably for the institution, and spoke to the children of the prizes to be won—the love of Christ and eternal life.

SIR HENRY BARKLEY, K.C.B., F.R.S., Sir Joseph Fayer, G.C.S.I., F.R.S., Mr. J. E. Howard, F.R.S., Mr. J. F. Bateman, F.R.S., the Bishop of Bedford, and Bishop Perry, being members, have been elected to the vacant seats on the council of the Victoria (Philosophical) Institute.

It is gratifying to learn that it has been decided to signalise the eightieth birthday of Mr. Edward Baines, of Leeds, by some tribute of a permanent character, and £700 was subscribed at the meeting held in the Leeds Town Hall, to initiate the movement. It is intended that the memorial should take the form of an educational endowment fund.

REOPENING OF CITY-ROAD CHAPEL.

THE venerable building which has so long been regarded as the headquarters of Methodism is again its former self. The news of its recent devastation by fire carried sorrow to hundreds of thousands at home and abroad. These may now be comforted. The grand old sanctuary retains nearly all its features of special interest, and is enriched and beautified in many respects. The ceiling, with its adornments, is reproduced, with the improvements of two gas sunlights, which give a soft but ample light. The neat memorials to early Methodists and their associates and patrons have been restored, and some, including that to the memory of Lady Fitzgerald, have been accorded a better position than they formerly occupied. The Morning Chapel, beneath which the fire originated, and which suffered greatly, is now a bright and elegant adjunct to the main building, the wall which separates the two having doors and side windows, which afford communication when desired, adding, when occasion requires, space in which hundreds can hear the preacher who would otherwise be altogether crowded out, and affording also additional ventilation. The restoration has cost about £5,400, including the rebuilding of the classrooms, &c. Mr. Charles Bell, the architect, and Mr. J. D. Hobson, the builder, have done their work admirably, and the time occupied has been little over four months.

Sunday morning brought together a large and representative gathering of London Methodists, the spacious sanctuary being well filled. Before reaching the building, we had been reminded by the Royal standards floating from the artillery barracks that the day was the anniversary of the ascension of good Queen Victoria. Inside, the fact was not only remembered but closely associated with the service throughout. For the preacher was the Rev. Dr. Osborn, and his discourse was based on 1st Samuel xii. 24—"Only fear the Lord, and serve Him in truth with all your heart; for consider how great things He hath done for you." One of the hymns sung was that beginning—

"Sovereign of all! whose will ordains
The powers on earth that be:
By whom our rightful Monarch reigns,
Subject to none but thee;

which was sung with an evident sense of loyalty and gratitude. In the prayer before the sermon thankful reference was made to the preservation of the building from entire destruction, and for the continued presence of the Almighty, that it might be, as in the past, the birthplace of immortal souls.

The preacher first applied the words of his text to the position of his hearers in their national capacity. Going back forty-three years, he referred to the events which attended the ascension of the Queen to the throne, and proceeded to sketch the material progress of the country through the intervening years, reminding his hearers that they should, as Methodists, take an interest in all that concerned the welfare of the country, and quoting the words uttered by Wesley shortly before his death, "God bless the Church and King, and grant us truth and peace for ever." A capital picture was drawn of the man who prided himself on his denomination while ignoring the duties of the citizen, by the parallel of one who, going to sea, took great pains about his cabin, and to whom the question might be put, "What becomes of your cabin if the ship goes down?" They could not guarantee national prosperity except by national holiness. He warned his hearers that wealth brought in its train luxury and ease and indolence, and pointed to the alarming prevalence of drunkenness, lewdness, and gambling. These, however, were private sins. But atheism lifted its head among them more boldly than ever, and the voice that was wont to be heard in "halls of science," threatening to break in pieces the idols of the national faith, now strove to be heard in their halls of Legislature, while calling the oath by which that privilege was guarded a meaningless form. Then they were in danger from the attempts that were being made to undermine the institution of the Lord's-day. The complicity of the country in the opium traffic was noticed, and the laws whose tendency was to facilitate the violation of the Seventh Commandment.

Then the preacher spoke to his hearers as fellow-Methodists. They had had a glorious past; what should the future be? He reminded them of the noble and self-sacrificing lives of some whose memorials surrounded them, and delighted his hearers with incidents illustrative of their character and work. The progress of Methodism was briefly sketched, and certain dangers noted. They must beware of weakening their hold upon the great body of vital and experimental truth which they possessed. They must not "doctor" their wine; they must not handle the word of God "deceitfully." As long as those walls should last he prayed that the Gospel trumpet might be blown, whether men would hear or forbear. The tone of their "experience" must not be lowered; and they must confront Romish superstition and the Rationalism that broke free from standards and desired to be free from doctrine.

In the afternoon the Rev. G. Boggis conducted a very interesting service for the children of the Sabbath-schools and other young people, the chapel being crowded.

In the evening the pulpit was occupied by the Rev. H. Allon, D.D., of Union Chapel, Islington. There was an overflowing congregation, and the Morning Chapel was filled at the prayer-meeting which followed.

Other eminent ministers have engaged to preach in continuation of the opening services, which will extend to near the day of the assembling of the Conference, Tuesday, July 20th. The Conference is held in London about every seventh year; and in Birmingham, Manchester, Liverpool, Bristol, Sheffield, Leeds, Bradford, Plymouth, and other "Conference Towns" once in about fifteen years.

The once standing obelisk of Alexandria, sister relic to the so-called Needle of Cleopatra now in London, has been successfully transferred to shipboard, pending its transportation to New York.

EPITOME OF NEWS.

DOMESTIC.

The Queen and Court left Balmoral on Tuesday afternoon, and reached Windsor Castle yesterday morning. Sunday was the forty-third anniversary of the Queen's accession to the throne.

Mr. C. S. Read and Mr. A. Peel M.P., who visited Canada and the United States last year for the purpose of reporting for the Agricultural Commission upon Transatlantic agriculture, have completed their report, and it is now in the hands of the printers.

Lord Colin Campbell, M.P. for Argyllshire, has, it is stated, accepted the position of Attaché to Mr. Goschen's Special Mission at Constantinople.

The Speaker has refused to allow the elaborate joke of Lord Elcho, in the shape of a notice of motion to introduce certain Bills on the Land Question, to appear upon the notice paper of the House of Commons.

The Vaccination Acts Amendment Bill provides that no parent shall be liable to conviction if previously he has paid the full penalty of 20s., or has previously been twice adjudged to pay any penalty in respect of the non-vaccination of the child in question.

The Duke of Westminster presided at a meeting held at Grosvenor House, on Friday, of the friends and supporters of the Paris Home for Young Englishmen. Miss Leigh, the lady president of the Home, addressed the gathering in illustration of the work which she had been enabled to carry on. She said that since the Home was founded it had received over 2,000 inmates, and more than 29,000 visits, chiefly from girls needing advice and assistance.

M. Hyacinthe Loyson (Père Hyacinthe) on Wednesday delivered the first of a series of lectures in the French language upon the subject of "Positive Christianity," at Willis's Rooms; the Archbishop of Canterbury occupying the chair.

A numerous deputation from the Society for the Suppression of the Opium Trade had an interview with Earl Granville, on Thursday on the subject of the Chefoo Convention between Great Britain and China. The noble earl, who was addressed by Lord Aberdeen, Mr. Richard, M.P., Mr. Turner, Mr. Birley, M.P., the Rev. J. McCarthy, and Mr. Leone Levi, reserved his reply until he had received some important despatches from our Minister in China.

A deputation, headed by Mr. Donald Currie, on Thursday waited upon Lord Kimberley at the Colonial Office to ask the Government not to recall Sir Bartle Frere. His lordship, in reply, said the reason he had not recalled Sir Bartle was because he thought it would have a prejudicial effect upon the colony. Sir Bartle Frere was placed in more difficult circumstances than any other servant of the Crown.

The railway bridge between Hay and Glasbury, on the Hereford, Hay, and Brecon Railway, gave way on Thursday night. Just before an excursion train of twenty-four carriages crowded with travellers had passed. Just after came a luggage train, carrying no one but the driver, the fireman, and the guard. The first was killed on the spot; the life of the second is despaired of; the third escaped with a broken arm, and many dangerous contusions; whilst the train lies at the bottom of the Llanigant brook. Floods are out on the upper waters of the Wye, and the water at Hereford rose five feet in eight hours yesterday. The brook spanned by the bridge is always rapid, being a mountain stream, but on Thursday it came down with such force that many attributed it to the bursting of a water-spout on the Black Mountains, by which some cottages near were inundated, though the inmates waded through the water and escaped. However that may be, it seems certain that the bridge had to bear an unusual strain, and that it was swept away before the luggage train reached it. An official inquiry will of course be made into the causes which led up to the accident, but no investigation can alter the broad facts of the case. The foundations of the bridge in question were exposed to an unusual wash, and the bridge gave way.

Ears of ripe wheat have been gathered by Mr. M. Jackson, of the Vale, Ramsgate, fifteen days earlier than last year. In the Isle of Thanet there is promise of more than an average crop.

Mr. Benjamin, Q.C., has sufficiently recovered to be able to lead in the claimant's case this day, when it must come before the Court of Appeal, or be deferred till after the long vacation.

At the anniversary festival of the Licensed Victuallers' School, last week, Mr. Arthur Bass, M.P., who presided, referred to the new financial proposals of the Government. He said he thought their result would be to make beer dearer, and to stimulate its manufacture from an inferior article. Subscriptions for the school amounting to £6,750 were announced.

A new Board school was opened in Webb-street, Bermondsey New-road, on Saturday. It will accommodate 799 children. The cost of the site, the area of which is 15,400 square feet, amounts to £9,442 16s. 10d., while the cost of the building, as far as reported, amounts to £7,845 13s. 6d., making the total cost £17,288 10s. 4d. Sir Charles Reed presided.

The Liverpool steamer *Teutonia*, which has just arrived in the Mersey from Canada, reports that she passed on her outward voyage many large icebergs, and steamed thirty miles through closely-packed ice. Sometimes she was unable to make any progress. Eight vessels were fast in ice with their sails furled, and twenty others could make no headway. The *Teutonia* also passed the barge *Bygdin* with her cut-water gone, and she was otherwise damaged by the ice surrounding her. The *Teutonia* was detained sixty-two hours.

According to the Dublin correspondent of the *Daily News* there can be no longer any doubt that in some parts of the west and south of Ireland fever has broken out, which is attributable to famine. Reports from the county of Mayo are of a peculiarly distressing character. The Government are taking special measures to meet this new calamity.

Sir Garnet Wolseley, in responding for the army at the annual dinner of the Newspaper Press Fund on Saturday evening, expressed his conviction that no men had done their duty with greater honesty and greater zeal than the Special Correspondents. It was they who had directed public attention to military shortcomings, and pointed out blots in the military escutcheon, and he gladly acknowledged how much the army was indebted to them. He looked to the Press to aid the military authorities, who are anxiously desirous of bringing the army into such a state of efficiency as shall make it worthy of the nation by which it is maintained.

FOREIGN.

On Saturday M. de Freycinet presented a Bill to the French Chamber granting a complete amnesty to all convicts for crimes and misdemeanours connected with the insurrections of 1870 and 1871, and also to all convicts for political crimes and misdemeanours, including those of the Press, to June 19, 1880. On the motion of M. de Freycinet the Bill was declared urgent by the House. The measure has been well received in the country, and even the *Débats* now approves of it. M. Paul de Cassagnac states that he will vote for it, as he thinks it will help in the destruction of the Republic. M. Gambetta is getting full credit for the measure. He referred to it in a brief speech which he made at a ball in Belleville on Saturday. He was very cordially cheered.

M. Trinquet, who is now a convict in New Caledonia, has, on a second ballot, been elected a member of the Municipal Council of Paris. The election is technically illegal. The immediate result of the recent Belgian elections has been to induce the bishops to acquiesce in the new educational law, and to take part in the patriotic *fête* in August.

Spain declines to allow the religious orders that may leave France to take refuge on the frontier Spanish towns. The Minister of Justice has sent a circular to the civil authorities announcing that the Government has resolved that in the provinces bordering on the territory of the French Republic, no convent, college, or seminary belonging to religious orders expelled from France by the Ferry decrees shall be tolerated; and that only with permission from the Government and in very special cases shall authorisation be granted in the other provinces of Spain.

Mr. Gladstone's proposed alteration in the wine duties give great satisfaction in Portugal.

The Prussian Diet has again thwarted Prince Bismarck in reference to his new ecclesiastical Bill. The first clause of the measure was rejected on Friday by 206 votes against 180. This paragraph put the appointment and official treatment of the clergy within the discretionary power of the Government. The National Liberals, Centre, and Progressists all voted against the measure. On Saturday the Assembly rejected the second clause of the Church Bill, but they passed the third clause. It is said the National Liberals have been so far impressed with Prince Bismarck's determination to carry the Bill, that they are seriously reconsidering their position and their attitude towards the measure, and thinking over amendments, the insertion of which might make it palatable to them.

Greece is reported to be making military preparations, to be ready in case of force being necessary to give effect to the decisions of the Berlin Conference. All officers and soldiers on furlough have been ordered to join their regiments immediately; the ships of war are being armed, and torpedoes sunk at various points of the coast.

A *Daily News* telegram from Cabul states that the rising against the Russians in Central Asia is said to be rapidly spreading. The Chinese are operating from Kashgar, and are reported to have captured Narin Fort. Tashkend, Samarcand, and Turkestan are dangerously short of troops.

The intentions of the Sirdar Abdur Rahman appear to be causing considerable disquiet in India. There are rumours of his having been intriguing with Russia, and his letters to the Sirdars seem to have created an impression that he is not coming to Cabul with friendly intentions towards the English. It is suggested, however, that perhaps his tactics are prompted by a wish to alarm us, and force our hand by stirring up agitation among the tribes. Mahommed Jan is said to be on his way to Kohistan to throw his sword at the feet of Abdur Rahman, and it is

stated that an attempt will be made to intercept him.

The representation of the *Agamemnon* in the original Greek proved so successful at Balliol Hall, that it was repeated last Saturday at Harrow, and the Westminster boys will probably give it in the autumn.

Mr. John Fiske will repeat his three lectures on "The Evolution of American Political Ideas," recently delivered at the Royal Institution, at the South-place Institute, on the 22nd, 24th, and 25th inst., at 8 p.m.

Mr. Elliot Stock is about to issue "Our Ancient Monuments and the Land Around Them," an antiquarian and historical account of the antiquities which it is proposed to preserve by the Ancient Monuments Bill now before Parliament. The work will be illustrated, and have an introduction by Sir John Lubbock, Bart., M.P.

GLEANINGS.

"JACOB, is there much difference between a sea and a saw?" "Yes, the difference between sea and saw is in tense."

The amount of pin-money required by a married woman depends on whether she uses diamond pins or rolling pins.

NOT ALL OF 'EM.—A free-and-easy young man recently met a sculptor in a social circle, and addressed him thus—"Er—er—so you are the man—er—that makes—er—mud heads?"—"And this was the artist's reply—"Er—er, not all of 'em; I didn't makes yours."

Apocryph of last week's royal visit to the Guildhall, when the King of the Hellenes received an address from the City Corporation, it is said that when King George was addressed by his proper title an alderman remarked, "I thought the King of Greece was coming. Who's this King of the Ellens, a place no one ever heard of?"

An old and much respected inhabitant of Kilmington, Devon, has recently died at the advanced age of eighty-six. He was born in the house in which he died, never lived out of it, and except on two occasions never slept out of it during the whole of his life.

A distinguished and long-winded lawyer lately defended a criminal unsuccessfully, and the judge received the following note, "The prisoner humbly prays that the time occupied by the speech of the counsel for the defence be counted in his sentence."

"Pa," said a little boy, "a horse is worth a great deal more, isn't it, after it's broke?"—"Yes, my son. Why do you ask such a question?"—"Because I broke the new rocking-horse you gave me this morning."

It may be interesting to mention that Rev. Henry Ward Beecher gets a salary of £4,000; Dr. John Hall, £3,700, and a stylish house, free of rent; Dr. Potter, of Grace Church, gets £3,000 and house; Dr. Dix, of Trinity, £3,000; and Dr. Morgan, of St. Thomas' Church, £2,500. Some of the other New York ministers range from £2,000 to £2,500, but most are under £1,000.

A LEAP YEAR INCIDENT.—A young lady had been spending the day with a bachelor minister and his sister. The young lady, whose name was Miss Hope, had been very gratified with the kindly treatment received at the good old Scotch manse, and on leaving expressed her thanks for the kindnesses of the minister, making at the same time the remark, "That she had not yet heard him in the pulpit; but," she continued, "I will be over on Sunday to hear you." "I shall be very glad to see you, Miss Hope, and under the interesting circumstances you might suggest a 'text' for the occasion, and I will do all the justice to it I can." "I will be glad to do that, sir," replied the lady. "How would this one do—'Lay hold of the Hope' set before you?"

ROYALTY BEHIND THE COUNTER.—The saying that we are a nation of shopkeepers was fulfilled in a new way last week, when the Princess of Wales sold flowers at a fancy fair given in aid of the Kensington Industrial and Training School for Girls, and the Prince of Wales, after buying royally right and left, assisted the Princess in some of her sales for the benefit of the charity. Many gentlemen received from the gracious hand of the Princess flowers for which she charged only half-a-crown. Change was religiously given as at few fancy fairs. Four thousand people entered the Bazaar, and £400 was taken at the doors. The Court mourning made the general aspect sombre, but many light and beautiful dresses were worn, those with lemon sleeves and skirts on pompadour bodies being among the most beautiful, and some "aesthetic" costumes were also worn.

THE PROTESTANT DEACONESSES' INSTITUTION.—The twelfth annual gathering in connection with the training hospital was held in the grounds of the institution at Tottenham on Saturday. Mr. Samuel Morley, M.P., presided, and addresses were delivered by several ministers and others. Dr. Laseur, director of the hospital, read the report, which stated that the number of inmates was increasing. At the present time there are in the institution 21 deaconesses and 6 probationers. During the year twelve of the sisters had been stationed at Sunderland, two at the Cork Workhouse Infirmary, and fifteen at the parent home in Tottenham. The total number of patients attended by the sisters in the twelve months was 10,164, making a total in the twelve years of 85,884. Private families had had a larger share of the sisters' attention than in former years. It was shown that the finances had somewhat improved, the receipts having increased from £2,818 in 1879 to £3,131 in 1880, but there were unpaid debts amounting to £1,000.

A JUBILEE CELEBRATION.

THE Jubilee of Zion Chapel, Bristol, was celebrated last week. On Sunday, June 13th, sermons were preached by the Revs. H. Arnold Thomas, M.A., great-grandson of the founder, and Geo. Wood, B.A., who for 37½ years has been minister of the chapel. On Tuesday, the 15th, the exact fiftieth anniversary of its opening, a meeting was held for thanksgiving and prayer, which was addressed by Messrs. T. Clarke and H. Kingdon, two of the deacons, who were amongst the early members of the church. On Wednesday, the 16th, a crowded tea-meeting was held in the large schoolroom, followed by a public meeting in the chapel. C. Godwin, Esq., J.P., presided, and gave reminiscences of the origin and first years of the chapel, and his own experience as for many years deacon and treasurer, remarking that his brother John, so long Professor at Highbury and New Colleges, was in early life a member of the church. He was followed by the minister, who read a sketch of the history of the chapel, stating that it was erected at the sole expense of Mr. John Hare, the founder of the Bristol Floor-cloth Factory, who expended £4,000 on the building, and left £1,000 to provide for the ground-rent and other expenses arising from the land being leasehold; that the chapel was opened by Dr. Chalmers, who had for bearers Thomas Wilson, John Foster, Robert Hall, John Lefschild, and Professor Anderson; that Mr. Hare's son, Sir John Hare, soon afterwards presented the congregation with an excellent organ, costing £300; that the chapel was, for more than six years, the sphere of the first pastorate of the sainted David Thomas; and that during the present ministry a lecture-room, with class-room above, was built in 1862, and a large infant class-room in 1874; and that recently £2,000 had been expended in the very great improvement of the chapel and schoolrooms, of which amount £134 remained as a debt at the commencement of the jubilee services. The meeting was afterwards addressed by two other former deacons—Messrs. G. Colthurst and H. Humphries—and by the Revs. E. S. Bayliffe, B.A., W. Skerry (Baptist), L. H. Byrnes, B.A., and H. A. Thomas, M.A. The proceeds of the anniversary, with a slight addition since, have extinguished the debt.

GENERAL BAPTIST ASSEMBLY.

AT Mansfield-road Chapel, Nottingham, the annual meetings were commenced on Tuesday morning, under the presidency of the Rev. James Maden, of Macclesfield. There was an encouraging attendance of pastors and delegates. The retiring president, Rev. S. Allsop, of Burton-on-Trent, presided at the devotional exercises. The inaugural address of the president was upon the subject of "The Model Life and its Lessons." He proceeded to deliver by a warm tribute to the character and achievements of Mr. Gladstone, and a denunciation of the mismanagement of the late Government, which had resulted in depreciating property, paralysing trade, and the sacrifice of life by hunger at home and for military glory abroad. He said we had, as a nation, practised ledgerism, and played with secret treaties by sleight of hand, leaguering ourselves with one of the most corrupt Governments on the face of the earth. We had neglected home legislation, and having no useful work on hand had undertaken the gunpowder and glory business. Tens of thousands of our artisans had meanwhile departed to foreign climes, where they might fight the battle of life on fairer terms and with better prospects. At the close of the president's address, Mr. Benjamin Baldwin, of Loughborough, was elected to the vice-presidency, and the Rev. W. J. Avery, of London, to the assistant secretaryship. The report presented by the Rev. Joseph Fletcher, of London, showed that during the past year 1,419 persons had been baptized throughout the churches, 614 members had been received, 107 restored, 423 dismissed, 130 excluded, 370 have died, while 836 have been ~~added~~; there being a clear net increase of 452. The total home membership was 24,455, or, including the mission churches in Orissa, 25,440. Looking to these results the report remarked that seeing they had been achieved during a year which would be memorable for the triumph of Nonconformist politics, it appears that Dissenters could be political and prosperous at the same time. Some other formal business was transacted. The Rev. J. Clifford, Dr. Underwood, of London, and Mr. Woods, of Nottingham, were amongst those who took part in the proceedings.

MR. RICHARD'S MOTION ON DISARMAMENT.

—The Peace Society has issued a circular, in which it is remarked that the friends of international peace have cause to be well satisfied with the reception and result of Mr. Henry Richard's motion on disarmament, in the House of Commons, on Tuesday last, for the principle of that motion was affirmed by Parliament with absolute unanimity. And whilst there was no speech really directed against it, the very respectful, and indeed very friendly spirit in which the subject was received and treated by the House indicates a marked and highly satisfactory advance, as compared with the manner in which, at a former period, such proposals were wont to be met. Mr. Gladstone's speech was such an eloquent avowal of his cordial adherence to a policy of peace that it would have been worth while to have brought forward the motion if it were only for the purpose of eliciting so important a declaration. The difference in point of fact between the original motion of Mr. Richard and the amendment which was adopted on the proposal of Mr. Courtney (but which, it is understood, was really suggested by Mr. John Bright) was mainly to substitute a resolution of the House of Commons instead of an address to the Crown, the object in each case being similar. The great interest which this motion has excited throughout the country is indicated by the number of petitions in its support forwarded to the House.

News of the Free Churches.

CONGREGATIONAL.

— Mr. P. Grant, senior student of the British Institute, has accepted the pastorate of the church at Odiham, Hants.

— Several reports of anniversary services have been received, but the other claims upon our space necessitate their omission.

— Mr. J. Hamilton, of Nottingham, author of "The Starry Hosts," &c., has accepted the pastorate of the church at Bourne, Lincolnshire.

— Rev. Morgan Evans, of Penarth, near Llanfair, Montgomeryshire, has accepted the pastorate of Bwlchyfridd, in the same county.

— Rev. W. Urwick, M.A., who has preached with much acceptance for six months, has accepted the pastorate of the church at St. Albans.

— Rev. Alfred Cave, B.A., acting under medical advice, has been compelled to resign the pastorate of the Clarendon-road Church, Watford.

— The Union Church, Brooklyn, of which Rev. Dr. J. Wild is pastor, was burnt down on the 3rd inst. It cost £10,000, but was insured for only £6,000.

— The Rev. A. E. Harbourn, of the church at Maynard-road, Rotherhithe, has accepted a cordial invitation to the pastorate of Finsbury Chapel.

— Rev. J. P. Burnes, late student of Cheshunt College, writes to contradict a report that he is about to retire from ministerial work and pursue medical studies.

— Rev. B. G. Snow, the pioneer missionary to the Micronesian Islands, who reduced the language to a written form, and prepared primers, &c., died last month in the 64th year of his age.

— Arrangements have been made for a conversation at the Music Hall, Swansea, on the 1st of July, when a hearty reception will be given to Rev. Thomas Jones, on his return from Australia.

— Rev. J. D. Thane, having accepted a unanimous and most cordial invitation to the pastorate of the church at Fowey, Cornwall, has resigned that of Botsisham, Cambs, which he has held for more than 19 years.

— Harvard College has established a permanent Professorship of Sanskrit, and appointed to the chair Professor Charles R. Lanman, of John Hopkins University, Baltimore, author of "Noun Inflections in the Sanskrit Language."

— A new building, in the rear of the Middlegate street Church, consisting of school and classrooms and a lecture hall capable of accommodating about 300 persons—has been completed at Yarmouth at a cost of about £3,000.

— A bazaar, opened by G. P. Fuller, Esq., was held on the 15th and 16th inst. in the grounds adjoining Arborne, the residence of E. C. Beaven, Esq., on behalf of the new church now in course of erection at Holt, Wilts, and realised £190.

— Fourteen students of the Memorial College, Brecon, have passed the examination in mathematics in connection with the Science and Art Department, South Kensington, this year. Nine were placed in the first division and five in the second.

— "At last," says the *South Wales Daily News*, "there is a prospect of a final adjustment of the Hala College dispute. The disputants under the Old and New Constitution have each appointed three arbitrators to investigate the whole case."

— On the 6th June, at Sevenoaks, Kent, a testimonial was presented by the Congregational Sunday-school to their late superintendent, Mr. J. H. Gung, in acknowledgment of his good management, and the attachment of teachers and scholars, who united in giving him the surprise of a timepiece and inkstand, on the occasion of his marriage.

— Rev. P. J. Rutter, having accepted the pastorate of the church at Beaconsfield, was presented on the 16th inst. by the members of his Bible-class and other friends at Halstead, with a purse of gold. Mr. Rutter at the same time receiving a work-table.

— Rev. Henry Quick, pastor of Percy Church, Bath (formerly of Brighton), has received an invitation to take the oversight of the church and congregation at Bishopston, Bristol, for whom the David Thomas Memorial Church is in course of erection.

— The half-yearly distribution of choir prizes took place in the Collier's Repts Church, 94, New Kent-road, on the 16th inst. Rev. J. H. Wilson, D.D., presiding. A number of sacred songs and choruses were sung by the children to the satisfaction of a crowded audience.

— The secretary of the Walter-road Church, Swansea, writes, in correction of the statement copied from the *South Wales Daily News*, that Rev. D. Bloomfield James has not accepted an invitation to Scotland, and that the Swansea Church hope yet to retain his services.

— The death is announced of Rev. Rufus Anderson, D.D., for 35 years secretary of the American Board for Foreign Missions, author of the "Memorial Volume of the American Board," and several other publications on mission work. The deceased was in his 84th year.

— The directors of the American Mission have decided to translate Binney's "Theological Compendium" into Bulgarian. The work is being done principally by M. Thomoff, a talented young Bulgarian at Tirnova, who graduated at Roberts College, and also at a theological school in America.

— Rev. W. J. Hall, late of Manchester, was publicly recognised on the 16th inst. as pastor of Victoria Church, Swindon. Revs. W. Clarkson, H. Tarrant, A. Wilson, Seth Dixon (Wesleyan), and J. Chew (pastor of the new church which has grown out of that under Mr. Hall's care), took part in the proceedings.

— The anniversary services in connection with the Congregational Sunday-schools, Glendower-street Chapel, Monmouth, were held on Sunday. Sermons were preached by the Rev. C. B. Attenborough, of Malvern. The attendance was large, and the collections made in behalf of the school funds showed satisfactory results.

— The services in connection with the celebration of the centenary of the church at Chase-side, Enfield, terminate this week with a lecture, by Dr. Kennedy, on "Nonconformity and Religious Liberty." On Thursday last an address was given by Rev. J. G. Rogers, B.A., on "The Puritan Spirit; Its Strength and Its Defects."

— A meeting was held in the lecture-hall of Park

Chapel, Hornsey, on the 15th inst., to celebrate the extinction of a debt of £800 on that place of worship. Mr. S. Morley, M.P., who presided, recommended the congregation (of which Rev. A. Rowland, LL.D., is pastor) to consider the desirability of undertaking a mission in the East-end of London.

— Services in connection with the forty-first anniversary of Salem Chapel, York, were held on Sunday, the 13th of June. Rev. John Hunter preached morning and evening. On the following Tuesday the annual social meeting was held. The Sheriff of York (H. W. Empson, Esq.) presided. Addresses were delivered by Revs. E. B. Baggins, J. K. Nuttall, J. P. Wilson, and others.

— Rev. E. H. Noble received a public recognition on the 15th inst. as pastor of Southgate-road Church, De Beauvoir Town, E. Rev. Dr. Aveling presided, supported by Revs. W. Marshall, W. Hope Davidson, R. Vaughan Pryce, C. Fleming Williams, Dr. Leask, and many other ministers of the neighbourhood. A kind letter was read from Dr. Reynolds, the president of Cheshunt College.

— The first anniversary of the new chapel at Newport, Essex, was held on the 16th inst., when two sermons were preached by Rev. Jas. Knaggs, of Stratford, London. Rev. J. Hutchin (the pastor), said he had great pleasure in announcing that the chapel which they opened that day twelvemonth was free from debt. They had since purchased a small organ, towards which they had raised £36 10s.

— At the Quarterly Conference of the Flintshire Union, Mr. P. M. Williams, Rhyl, read a paper on "Lay Agency," in which he recommended the grouping together of a number of churches, and putting them under the pastoral care of one minister. "In Flintshire," he said, "several groups might be formed, and, with the employment of assistant unpaid preachers, could be worked most efficiently."

— The funeral of Rev. J. H. Jones, secretary to the Welsh Congregational Union, which took place on the 17th inst., at Pant Cemetery, beyond Dowlais, was the occasion of a great gathering of ministers and leading members of the denomination, representing not only South Wales, but also many parts of the West of England. Hymns were sung on the way, and in Dowlais great sympathy was shown by the inhabitants.

— The memorial stone of a new English church for the congregation under the pastorate of Rev. S. C. Finch, was laid on Thursday last at Briton Ferry by the Mayor of Swansea, Mr. J. Jones Jenkins. The church is to be in the Gothic style of architecture, with a spire rising to the height of 66 feet; the estimated cost is £2,161. Professor Morris, Revs. D. Jones, G. J. Brett (Wesleyan), and J. Phillips (Primitive Methodist) took part in the service.

— The sixtieth anniversary of the marriage of Rev. Jacob Hood and wife of Lynnfield, Massachusetts, U.S.A., was observed June 1, by a large gathering of friends at their residence. Mr. Hood is now eighty-eight years of age, and his wife is eighty-three. A poem was written by Mrs. Judge Nash, for the occasion, and Gen. H. K. Oliver, Mayor of Salem, gave the address. There are five children, twenty-two grand-children and two great-grandchildren living.

— The Sunday-school anniversary of the Independent Church, Williden, near Bingley (pastor, Rev. J. Bullock, M.A.) was held on the 20th inst., when sermons were preached morning and evening by Rev. Fredk. Hall, of Heckmondwike, and an address given in the afternoon to the scholars of the United Independent, Wesleyan, and Primitive Methodist schools, by Mr. F. W. Dearden, of Huddersfield. The collections at the three services amounted to a little over £63.

— The Blackburn Congregational Association, which has for its object the promotion of union and fellowship among the associated churches, of co-operation in aggressive Christian work in the neighbourhood, and of the free and open expression of opinion upon all matters bearing upon the interests of the denomination, held its first meeting on the 14th inst., in Chapel-street School, Blackburn, when 29 members—ministers and representatives of the associated churches—were present.

— The church at Norton-road, Stockton-on-Tees, was profusely decorated with flowers on Sunday last, on the occasion of the Sunday-school anniversary services. Bouquets of flowers were afterwards sent to gladden many sick chambers. The wreaths which were hung round the church were borne by loving hands to the graves of the scholars and members of the congregation who had died since the last anniversary. The collections for the day and donations from friends realised the sum of £60.

— The annual flower services were held at Dartford on Wednesday, June 9. In the afternoon a sermon was preached by Rev. V. J. Charlesworth, Stockwell Orphanage, bearing upon the subject; in the evening an address was given by Rev. G. L. Herman. Revs. T. Davey, G. Shrewsbury, J. G. Jukes, and E. Hayward (the pastor) also dwelt upon the mission of flowers and Christian people. The flowers which were contributed were the same evening sent to the London Bible Flower Mission, Metropolitan Tabernacle.

— To commemorate the seven years' pastorate of Rev. T. Llewelyn Jones at Pontypool, Mount Pleasant Chapel has just been renovated, and the expenses incurred have been paid. Mr. Jones, who has recovered from his long illness, has received 560 into the church during his ministry, and has established a new church at Griffithstown. Two years ago the Church at Mount Pleasant built a manse for Mr. Jones, and last week presented him with a handsome gold watch. Charles Lewis, Esq., J.P., Newport, presided at the public meeting, which was addressed by local and county ministers and friends.

— In connection with the 118th anniversary of the Heckmondwike Lecture, sermons were preached on the evening of the 15th inst., in Westgate Chapel, Heckmondwike, by Revs. A. Holborn and W. J. Davies; on the morning of the 16th inst., in the Upper Chapel, by Revs. Dr. Allon and Dr. Grosart; in the evening at George-street Chapel, by Principal Fairbairn. The annual Lecture dinner was held in the Upper Chapel Schoolroom, at which about 100 ministers and students sat down. Rev. F. Hall, pastor of the church, presided, and amongst the speakers were Revs. Professor Duff, Dr. Allon, Dr. Grosart, W. J. Davies, M. Howard, and H. H. Oakley.

— Congregationalism has attained its jubilee in Australia, the Rev. F. Miller having settled in Hobart Town, and become the pastor of the first Congregational Church in Australia fifty years ago. The *Christian Colonist* says:—"It is instructive to note how vigorous and extensive has been the growth of the little seed planted fifty years ago in Hobart Town, there being now in Australia altogether 278 churches and stations and 132 ministers in active work. Congregationalism, too, has exercised an important influence in directing the course and moulding the character of these young Australian communities."

— Rev. W. E. Darby, late of Bath, was on Tuesday evening, June 15th, publicly recognised as the pastor of Burngreave Church, Pitsmoor-road, Sheffield. The church, which is an offshoot from the Wicker Church, and was opened about ten years ago, since the death of the Rev. T. Main, in November, 1878, remained without a settled pastor until March last, when Mr. Darby commenced his ministry. Professor Tyte presided; Revs. W. Lenwood, T. W. Holmes, T. Murray, J. Hall, T. France, H. Robertshaw, J. Williams, E. Schnadhorst, and H. C. Long were among the ministerial brethren present. A letter of apology was received from Rev. S. Charlton, vicar of Pitsmoor, who regretted his inability to be present.

— For some time past a weekly Bible Flower Mission has been carried on by the children and friends of the Spencer-street Sunday-schools, Leamington, and on Sunday evening last a flower service was held in the chapel, when offerings of flowers and texts were received from friends interested in the work. A letter was read from the pastor, Rev. W. J. Woods, who is now suffering from a diseased throat and is in London for the purpose of undergoing an operation, expressing his thorough sympathy with the mission. An impressive sermon was preached to a crowded congregation by Rev. B. Wagh, of London, on the subject of "Flowers in the Field, the Church, and the Hospitals." On Monday morning upwards of 500 bouquets and texts were forwarded to various hospitals, infirmaries, and workhouses.

— On the occasion of the first anniversary of the settlement of Rev. J. H. Snell, as pastor of the Mayers-green Church, West Bromwich, the reports given of all the institutions connected with the church were very encouraging. Nearly 300 have been added to the Sunday-school; the pastor's adult Bible-class numbers 150 members; the Christian band, or children's church, has received large accessions; and 108 have been added to the church roll during the year. Outdoor preaching is largely carried on by a band of young men, and an effort is being made to build a mission-room for their use. Plans for it and for a minister's house have been prepared, and are being considered by a building committee. During the evening a present of £20 was given to Miss Mary Mantell, as an expression of appreciation of her services as church organist for ten years, from which position she has been compelled to withdraw through general indisposition.

— The dedication services of the Cowper Memorial church, erected at Olney to accommodate 450 worshippers under the pastorate of the Rev. G. G. Horton, were held on the 8th inst. The sermons, morning and evening, were preached by Rev. A. Hannay; Revs. J. Allen, W. P. Irving, W. E. Copeland, H. F. Hobbs, and T. Arnold, took part in the devotional exercises. The principal features of the building, which, externally, is designed in the spirit of the thirteenth century, are the large double-entrance doorway within a richly moulded archway and the two traceried windows with quatrefoil and cinquefoil-headed lights over, with a shaft between carrying a figure of Cowper in the gable. The collections, including proceeds of a tea-meeting, amounted to £80. Rev. G. G. Horton stated that £1,500 had been already expended, but they required at least £1,000 more, and if they completed the work as they desired £4,000 would be required.

— Rev. S. Eldridge, on the completion of forty years as pastor of Trinity Chapel, Brixton, was presented on the 14th inst. with an illuminated address and a purse containing a cheque for £300, £224 of which had been subscribed by the congregation past and present, and £76 by friends outside the chapel. Mr. Eldridge, in returning thanks, expressed his sense of the hearty co-operation which he had throughout his ministry received from his deacons, one of whom, Mr. Peachey, in the 90th year of his age, was with them on the platform that evening. J. Kemp-Welch, Esq., J.P., presided. Revs. Aubrey C. Price, B.A., J. P. Gledstone, I. Jacob, Marmaduke C. Osborn, S. Jaulmes Cook, D. Jones, B.A., D. A. Herschell, W. P. Tiddy, B. Price, W. K. Rowe, T. Ray, LL.D.; J. Lyon, Esq., and J. Cook, Esq., took part in the proceedings. Letters of congratulation were received from Revs. J. Baldwin Brown, B.A., C. Chambers, H. J. Chancelor, E. P. Barrett, J. T. Swift, and W. Marten Smith, Esq. The series of services, in course of which sermons were preached by Revs. R. Robinson, and A. G. Brown, were concluded on Sunday last, when the pastor took a retrospect in the morning, and his son, Rev. S. Eldridge, of Throop, preached in the evening.

BAPTIST.

— We are requested to state that the name of the church at Exeter, of which Revs. F. Bosworth and S. Boswer are pastors, and a notice of which appeared on the 10th instant, is the Baptist Chapel, South-street.

— At Porth last week, presentations were made to Mr. Edward Powell on his leaving for America, in recognition of his lengthened services as deacon of three churches in the neighbourhood.

— Rev. Walter J. Mathans, having resigned the pastorate of the Pole-street Church, Preston, Mr. G. Goodchild, of the Pastors' College, has accepted an invitation to supply the pulpit for six months.

— The old chapel in the village of Allerton, Somerset, was reopened after restoration on the 15th inst. Mr. W. Clarke preached in the afternoon, and Mr. W. Meyrick presided at the evening meeting.

— Two sermons were preached in the chapel at Quorndon on Sunday by the Rev. J. Parker, of Castle Donington, on behalf of the Sabbath-schools.

— The first anniversary of the opening of the Stratford-road Baptist Church, Birmingham, was celebrated on Sunday last, when special sermons were preached by Revs. J. Hulme and D. W. Simon, M.A.

— Recognition services in connection with the settlement of the Rev. George Plumb, as minister of Harvey-lane Chapel, Leicester, were held last week, when sermons were preached by the Rev. Dr. Angus.

— The annual Midsummer morning service, with special sermon to young men and maidens, was on Sunday last conducted by the Rev. J. P. Chown, at Bloomsbury Chapel, in continuance of a custom originated by the late Rev. Dr. Brock.

— The death is announced of the Rev. John Davies of Porth, Glamorganshire, at the age of 29. He was educated at Cardigan Academy and Haverfordwest College. He was for some time pastor of the church at Penycar, with very successful results.

— Messrs. Fullerton and Smith—who have been engaged upon an Evangelistic campaign in Birmingham for the past few weeks—concluded their public services on Sunday last—four large gatherings taking place in Curzon Hall upon that day.

— At the anniversary gatherings—including a special floral service—last week, held in connection with the school of Stroud Chapel (Rev. F. J. Benskin, pastor), it was reported that there are 350 scholars and 40 teachers. The financial result of the proceedings amounted to £40.

— From Australia Mr. Spurgeon has received news of an improvement having taken place in the health of his son. Mr. H. Marsden has settled at Kew, near Melbourne; and the other pastors who have gone to the Antipodes—Messrs. Clarke, Garrett, and Wood—are reported to be doing well.

— The Rev. T. Ll. Jones, of Pontypool, was, at a public meeting last week, held under the presidency of Mr. Charles Lewis, J.P., of Newport, Mon., presented with a handsome gold watch, in recognition of his seven years' faithful services as pastor of the church during the last seven years.

— The annual meetings of the Midland Baptist Union were commenced at Dudley on Monday last by the President's address, and continued on Tuesday. In the course of the proceedings a special Home Mission effort was recommended. The Association sermon was preached by the Rev. Arthur Murrell.

— On last Lord's-day the new organ, which has just been erected in Spencer-place Chapel, Goswell-road, through the efforts of the choir and a few friends, was formally opened with a service of song. In the evening a discourse dealing with music in its relation to worship was delivered by the pastor, the Rev. P. Gast.

— At the age of 70, the Rev. T. Phillips, who for 27 years was pastor of the church at Astwood Bank, Worcestershire, died on the 16th ult. He formerly laboured at Midhurst, and Southwell, Notts, having been in the ministry nearly half-a-century. For some years prior to his decease he had been without a charge.

— Special services in celebration of the completion of seven years' ministry of Mount Pleasant Chapel, Pontypool, by the Rev. T. Llewellyn Jones, and also to commemorate the reopening of the chapel after renovation and repairs, were held last week. The Revs. Dr. Thomas, Lionel Westlake, and Bloomfield James preached.

— The annual meeting of the church at Lower Edmonston, of which the Rev. D. Russell is pastor, was held on the 15th inst., under the presidency of Mr. Fowell. From the report read it appeared that the number of members now stands at 115. The total of the subscriptions showed an increase, having amounted to about £208.

— The anniversary of the Sunday-school in connection with the chapel at Barrowden was held on Sunday and Monday, June 13 and 14, when two sermons were preached by Professor Berlyn, M.C.P. The collections amounted to £5 7s. On Monday a public tea was provided, after which Professor Berlyn delivered a lecture on "The Manners and Customs of the Jews."

— The Rev. C. Spurgeon, pastor of South-street Church, Greenwich, and Mr. J. Macgregor (Rob Roy) last week preached special sermons in the interest of the Sunday-schools, followed by a public meeting, at which several ministers delivered addresses, and it was stated that there are now 386 scholars and 46 teachers associated. The proceeds of the services amounted to about £30.

— The Rev. D. Williams presided on Tuesday and Wednesday last week at the annual meetings of the Carmarthen and Cardigan Association. Resolutions having reference to the Burials Bill, Sunday Closing in Wales, and some other subjects, were adopted. Open-air services were held, conducted by various ministers and attended by about 5,000 persons. There are, it appears, now 89 churches in the Association and 13,400 members.

— The anniversary of the mission work at Brasted, near Sevenoaks, was celebrated on Thursday, when a sermon was preached by Mr. B. Berry. A public meeting was held in the evening under the presidency of Mr. T. Pavett, of Bloomsbury Chapel.

— On Thursday last a tea and public meeting were held at Exeter Hall, Nottingham, to say farewell to the Rev. Geo. W. Pope who, on account of his wife's delicate health, is leaving for Australia. The Rev. E. J. Silvertown occupied the chair. Mr. Wilson Wells, on behalf of the friends, presented Mr. and Mrs. Pope each with a splendidly-fitted American travelling trunk, and, in addition, to Mr. Pope a handsome-bound Oxford Bible.

— The anniversary of the Sunday-school at London Chapel, Willenhall, was held on Sunday, the 20th inst., when sermons were preached in the morning by the Rev. Wm. Jackson, Wesleyan minister, Willenhall, and in the evening by the pastor (Rev. F. J. Aust); and on Monday evening, the 21st, a special sermon was preached by the Rev. D. Jones Hamer, of Wolverhampton. The collections realised £26 1s., being nearly £5 in excess of last year.

— Concerning Mr. Mann, who was on board the *American*, Mr. Spurgeon says:—"Mr. Mann writes us a full account of his two shipwrecks, and his two nights and two days upon the deep, and we are glad to learn that he has been able to telegraph to his parents from Cape Town, saying that he has arrived 'Well.' Mr. Hamilton has already written to say that his friends will see that their new pastor shall be supplied with all he needs as far as it is in their power."

— Under the presidency of the Rev. J. Owen, of Liverpool, the annual meetings of the Denbigh, Flint, and Merionethshire Association have just been held at Colwyn. The Rev. H. C. Williams, of Corwen, read a paper on "Christian Unity," followed by conference. The question of supplying the Welsh churches with a special Hymn and Tune-book was discussed and ultimately referred to the Welsh Bap-

tist Union, with a request that they would deal with it.

The anniversary of the church at Potter-street, Harlow, being the 134th year of the present edifice, was celebrated on the 15th. Rev. A. Rollason, of Saffron Walden, preached. After tea a public meeting was held, when the pastor (Rev. A. E. Bealff) reported an increase of 24 members during the past two years, also other signs of progress and of Divine blessing. Addresses were delivered during the evening by the Revs. A. Rollason, H. Edwards, B.A., G. Singleton, and J. Wood; also by Messrs. Tozeland and Hawthorne.

The midsummer vacation of the Pastors' College will extend from June 24 to August 9. Mr. Spurgeon says: "We have already filled up all vacancies that are likely to occur for some time, and therefore other applicants must wait awhile." During the month changes in pastorates have occurred. Mr. G. Goodchild has settled with the church at Pale-street, Preston; Mr. A. Hewlett has removed from Shepton Mallet to Wick, N.B.; Mr. J. Markham has gone from St. Alban's to Shefford, Beds; and Mr. W. A. Davis has gone from Melton Mowbray to Rushden.

We have to announce the death, on Wednesday last week, at the age of 88, of Mr. J. Powell, at least one of the oldest deacons amongst the churches of the United Kingdom. The deceased was associated with the late Rev. James Smith, of Cheltenham, in founding, some forty years ago, the church now existing at Cambray-place in that town, under the pastorate of the Rev. W. Julian, and has ever since remained one of its deacons and trustees, and he was the oldest member. The attendance at his funeral on Monday last at the cemetery—conducted by the present pastor—testified to the general esteem in which he was held.

The Carnarvonshire Welsh Association has just held its annual meetings at Carnarvon, the Rev. J. S. Jones presiding and delivering an address upon the history of the locality and progress of the denomination. The Rev. J. G. Jones presented statistics showing that during the year the gross increase in membership had been 400, decrease 270; net increase 70. There are 2,500 members, upwards of 200 having been baptized during the year; 33 churches; 5 branches; 38 chapels; 13 resident ministers—six without churches; and 16 local preachers. Seven new churches have been established during the past seven years. On Wednesday evening preaching services were conducted in the pavilion by the Rev. Hugh Jones, C. Williams, A. J. Parry, and others.

The Rev. C. B. Berry, formerly of the Pastors' College, has returned from Jamaica on account of his health, and is collecting funds for repairing his chapel. Mr. and Mrs. Richardson are reported as "still holding out at Bakunda, Africa, but they suffer greatly from fever." Mr. Lyall, of the Cameroons, West Africa, sends word home of having been caught in a tornado on the water, when "the lightning struck the boat and killed four of the eight men on board, including the two teachers, who were both excellent young men." Mr. Lyall has had twelve attacks of fever, and his wife, unable to bear up against the climate, has returned to this country. Mr. Maplesden and Mr. and Mrs. Blackie, who have gone out as missionaries to India, have also been suffering from the effects of the climate.

The annual meetings of the Glamorganshire Welsh Association were held last week at Pontypridd, the Rev. Lewis Jones, of Treherbert, presiding. After an interesting discussion, in which the Revs. Dr. Price, Aberdare; W. Griffiths, Dowlais, N. Thomas, and others took part, the following resolution was adopted:—"That this association believes in and receives all the Scriptures of the Old Testament and the New as the true Word of God, and takes the New Testament as the only rule of faith and practice, and rejects all human authority in matters religious." Application was made and ultimately granted to admit into the association the Rev. Gurnos Jones, formerly an Independent minister. A series of preaching services were subsequently conducted by various ministers. It was stated that there are 24,000 members in the associated churches.

On Tuesday, June 15, the memorial-stone of the new Baptist church, Elm-grove, Southsea, was laid by J. J. Smith, Esq., of Watford. This building, which will cost about £8,000, is being erected from plans furnished by Messrs. Paull and Bonella, of 9, Montague-street, London, for the congregation now assembling in St. Paul's-square, Southsea, under the ministry of the Rev. F. G. Soorey. After the laying of the stone, the friends assembled in the old school-room and chapel for tea, and a public meeting was held, presided over by the Rev. F. Trestrail, F.R.G.S., President of the Baptist Union. The Rev. E. Foster Jeffrey, formerly pastor of the church, and many ministers of various neighbouring churches, took part in the day's engagements. The proceeds reached a total of £300, and the funds are thus made up (reckoning in £1,600 for the old premises, which are to be sold) to about £3,600. At least £3,000 more will be wanted for the completion of the work.

At Southport on Thursday and Friday last week were held the annual meetings of the Lancashire and Cheshire Association under the presidency of the Rev. John Howe. The Rev. R. Nuttall preached. The Rev. R. Littlehales presented the report, showing that nearly one-fourth of the churches associated were without pastors. There are 99 churches with a total of 15,533 members. A Home Missionary Meeting was held on Thursday evening, at which it was mentioned that the additions to the churches affected had been 40 in excess of the last year. The contributions had reached £350, and there was a balance of £25 in hand. On Friday a Sunday-school Conference was held, at which Mr. Thomas Lee, of Liverpool, read a paper on "How to be Fishers of Young Men." A preaching service was conducted by the Rev. E. Parker. At an afternoon session of the Association the Rev. C. Williams proposed, and the Rev. W. Bathgate seconded, a resolution condemning the Lords' amendments to the Burials Bill. It was decided to appoint two brethren to visit the churches with a view to their revival.

The Triennial Conference of the Devon and Western Associations, to which we last week referred, was continued on Wednesday at Yeovil. Resolutions of sympathy with the Sunday-school movement, Total Abstinence, and the Bill for legalising marriage with a deceased wife's sister, were adopted, as also a protest against the amendments introduced

by the Lords in the Burials Bill. A report of Evangelistic work was presented, and it was suggested that a summer campaign should be held in the rural districts. A sermon was preached by the Rev. J. Traford, M.A., of Serampore. The Devon Association chose as its next year's president the Rev. J. W. Ashworth, of Plymouth, and the Western Association elected the Rev. J. Baker, of Boroughbridge. On Wednesday evening the Association sermon was preached by the Rev. J. W. Ashworth. During the proceedings, it was suggested by Mr. A. Groser, of Plymouth, that men of culture should be employed as evangelists to visit drawing rooms, clubs, and other such places, to meet the higher classes, who really appeared now to be, from a religious point of view, the most neglected.

PRESBYTERIAN.

The Queen, Princess Beatrice, and the daughters of the late Princess Alice attended Cnathie Church on Sunday morning. The sermon was preached by the Rev. A. Campbell.

What is a "Protestant Presbyterian"? Dr. White, of Kensington, who figured at the Exeter Hall meeting, held for the purpose of denouncing the new Indian Viceroy, was thus designated the following morning in a London daily. We have heard of Catholic Presbyterian, and that is bad enough in all conscience, but Protestant Presbyterian is the proverbial last straw.

Several English Presbyterian ministers commenced life on the Press, and their number is on the increase. Mr. Alexander Jeffrey, who has just been licensed by the London Presbytery, was formerly editor of the *Stirling Observer*, and subsequently became editor and part proprietor of a Wolverhampton journal. Mr. Jeffrey has been doing excellent work in connection with Regent-square congregational mission; and on Sunday last occupied Dr. Dykes's pulpit, in the pastor's absence.

Wood-green congregation is celebrating the first anniversary of the Rev. Duncan Macrae's ministry. Dr. Macrae preached yesterday. Dr. Fraser is to officiate on Wednesday next, and Dr. Parker, of the City Temple, has promised to preach on the 8th July. Full particulars appear in our advertising columns.

Owing to the alarming diminution in the number of candidates for the ministry, the Southern Assembly (American) during its recent sittings appointed a committee to prepare an address to the churches, urging the claims of the cause of education for the ministry.

It is perhaps only natural that those ministers should hallow the londest against bazaars who are out of the wood themselves. Dr. John Hall has been lecturing in America, and ridiculing this mode of removing a church debt. "Imagine," he said, "the Temple at Jerusalem plastered all over with placards and notices like this: 'Grand dime concert and oyster supper! given in the Temple next Thursday week, under the royal auspices of King Solomon and the Queen of Sheba! The proceeds to be devoted to paying off the debt on the building!'"

The Presbyterian congregation at Kendal, Cumberland, says the *Daily Review*, desires to be attached to the United Presbyterian Church, rather than be transferred to the Presbyterian Church of England.

The new West United Presbyterian Church, Galashiels, has just been opened, and by a singular coincidence, the funeral of the pastor, the Rev. Dr. Blair—whose death we announced last week—took place the same afternoon.

The Belgrave congregation, of which the Rev. Dr. Paterson is pastor, have just been holding a bazaar in aid of the fund for building a new church, their present structure having long been found too small. The bazaar, which was opened by Lord Kintore, closed on Friday, the three days' proceeds amounting to £700, while it is fully anticipated that a supplementary sale at Christmas will bring the total up to £1,000.

The new buildings of the Scottish Hospital in Crane-court, London, are now nearly completed, and will be opened next month by the Duke of Argyll. Her Majesty the Queen has contributed a hundred guineas to the rebuilding fund.

The congregation of Mile-end-road, South Shields, have just completed important improvements on their place of worship. The windows have been renewed with ornamental stained glass at a cost of, with other decorations, about £100. There has besides been presented to the church by Mr. J. H. Renoldson, solicitor, South Shields, a window in memory of his father and mother, who were much esteemed members of the church, the design being the Four Evangelists, in life size. The whole of the windows are beautiful works of art, and were executed by Mr. Barnett, Newcastle-on-Tyne. The reopening services were conducted by Rev. R. B. Baggins, Gravesend.

All the leading Presbyterian churches in London have flourishing young men's societies connected with them; and these societies are joined in a union which meets quarterly in such localities as may be fixed upon. The summer gathering of the union took place on Monday evening in the lecture-hall of Regent-square Church—Mr. John Bell, the president, in the chair. After a motion had been put and carried admitting the Greenwich Society into the Union, a paper on "Indian Finance" was read by Mr. R. M. Steele, of the Hampstead Society. A long and interesting discussion followed, showing much practical knowledge of an intricate and difficult subject, as well as very considerable debating power.

Anniversary sermons were preached at Wallace-green Church, Berwick-on-Tweed, on Sunday, by the Rev. Dr. Dykes.

The Rev. J. S. Rae, pastor of Trinity Church, Sunderland, intimated to his congregation on Sunday evening that he had declined the call recently addressed to him by the Wilson Church, Perth.

The congregation at Embleton, Northumberland, have given a call to Mr. Spence, assistant minister to Dr. Anderson, of Morpeth.

WESLEYAN.

The memorial stones of a new chapel at Old Ford-road (Bow Circuit), were recently laid by Mr. Wm. Pearce, Mrs. Allen Rees, Mrs. E. Perry, Mrs. G. J. Skinner, Rev. H. W. Jackson, and Mr. W. Palmer. The Rev. B. W. Hammon (Reformed Church of England), Rev. W. E. Hurdall, M.A. (Con-

gregational), and the Rev. H. W. Jackson, B.A., took part in the proceedings. The Rev. Dr. Gervase Smith gave an address. The new structure takes the place of a school chapel erected some years ago. The cost with the site will be about £4,750, and the building will accommodate 1,000 persons.

At Culver-street, Colchester, a bazaar has been held to pay off the debt incurred by recent alterations in the chapel and also a circuit debt. Mr. Kent, the Mayor, opened the proceedings, and among those who took part in the service were the Rev. T. Batty (Independent), and the Rev. E. Spurrier (Baptist). The net proceeds amount to about £150. On the following Sunday the Rev. F. Kellett, of London, preached two sermons in aid of the trust funds.

At Anfield, Brunswick Circuit, Liverpool, the memorial stones of a school chapel have been laid by Mr. John Ellison and Mr. T. E. Ranson; a number of young people laying "bricks." The Rev. W. T. Radcliffe, Mr. O. Roberts, Rev. G. Mather, Rev. R. W. Starr, Rev. J. H. Morgan, and others, took part in the evening meeting, at which Dr. Dale presided. The proceeds of the day were above £200. The building will seat 300 persons. The larger chapel to be hereafter erected will accommodate about 500; and on its completion the present one (which will cost about £1,800), will be used for week-night services and other purposes. Mr. C. O. Ellison is the architect. Mr. John Ellison, Mr. J. A. Ellison, and Mr. and Mrs. Ellison, sen. have given a large portion of the cost.

At Darwen, remarkably successful Sunday-school services have been held. The preacher was the Rev. Thos. Rodgers, of Bradford, and the collections realised £146.

At Stone, Staffordshire, a new chapel has been opened, which will accommodate about 400 persons, and has cost, with land for a larger chapel and a minister's house, £1,500. Mr. T. Roberts has gratuitously acted as architect. Several members of the Established Church have liberally aided in the work.

At Egham (Chertsey and Walton-on-Thames Circuit) a new and beautiful chapel has been erected, at the cost of Mr. T. W. Pocock and family, in memory of Mr. Seth Pocock. The first services were conducted by the Rev. Dr. Punshon, Dr. Rigg, and Dr. Smith. The building is a Gothic one, with a spire, and seats about 200 persons.

The Thanksgiving Fund meeting at Alston was a very successful one. A sermon was preached by the Rev. T. J. MacCartney, and a devotional service was conducted in the afternoon by the Rev. W. Hirst. At the evening meeting Mr. W. D. Stephens, Sheriff of Newcastle, presided. The contributions brought up the total for the circuit to £223.

The Rev. D. J. Waller and Mr. J. F. Taylor, of York, have visited the Zetland Isles in connection with the district meeting and in aid of the Thanksgiving Fund, and have assisted at a number of services and meetings. The sum of £85 was raised for the Thanksgiving Fund. In this district the membership shows a small increase.

The use of tobacco is hereafter to be one of the test questions in the examination of young men for the Methodist ministry in America. The old men already in, says a transatlantic contemporary, would not stand the test.

Middle-class schools are likely to be established in various places, aided by the Wesleyan Middle-class Schools Committee. Such an institution is being set on foot in Jersey, and those already at work in England are about to be increased. A meeting has been held at Norwich, and a Limited Liability Company is being formed for the establishment of a middle-class school for boys, the proposed site being at Bury St. Edmunds.

The Kingswood School has again done remarkably well at the public examinations. Out of five such examinations the Oxford and Cambridge senior and junior and the London matriculation, the first place has, in four instances, been taken by a pupil from this school.

At the Quarterly Meeting of Sand-street Circuit, Sunderland, an increase of 24 members was reported for the quarter, with 74 on trial, besides a number of young people in junior classes. The foundation-stone of a new chapel at Ryhope is shortly to be laid.

The Skipton Circuit reports an increase of 19 members for the quarter. Chapels or mission-rooms are to be provided in several of the villages of the circuit.

The Searbro' Circuit reports a large increase of members and general prosperity.

Elswick-road Circuit, Newcastle-on-Tyne, has a membership of 375—an increase of 21 for the quarter.

Bingley Circuit has a small increase in membership, and a good number on trial.

It should be remembered, in connection with the statistics of membership, that a large number of young people are now connected with junior classes, many of whom, under the old system, would have been included in the general schedules of membership.

UNITED METHODIST FREE CHURCHES.

Mr. Watson, of Horse Carrs, Rochdale, is building a chapel and school in the centre of Shaw-clough, to be used, when completed, instead of the present small and inconvenient schoolhouse.

At the June Quarterly Meeting of the South Durham-street Circuit, Sunderland, a decrease of three members was reported, and an income below the expenditure.

The Rev. M. T. Myers has accepted a unanimous invitation to remain a fourth year in the London Second Circuit.

The committee of the Manchester Theological Institute are putting forth earnest efforts to raise £2,200 for extinguishing the debt on the premises. The following sums have been promised on condition that the whole amount be raised:—Mr. T. Watson, £500; Mr. Charles Cheetham, £200; A Friend, £200; Mr. T. Boddington, £150; A Free Methodist, £100; Mr. William Butler, £100; Mr. Joseph Phythian, £75.

A new chapel, estimated to cost about £7,000, is about to be erected in Norwich. Preliminary operations have already commenced, and the foundation stones will shortly be laid.

The Rev. Joseph Colman, of Holt, has again preached the annual sermon on behalf of the Calvert-treet Mission, Monkwearmouth. Mr. Colman,

who is now in his seventy-eighth year, was formerly superintendent of the circuit.

The Rev. John Mather preached on Sunday last on behalf of the Sunday-schools, Eccles New-road, Manchester, and in the afternoon a service of song, entitled "From Nile to Nebo," was given. The collections realised £83.

BIRTHS.

BULLOCK.—June 17, at 7, The Paragon, Blackheath, S.E., the wife of the Rev. Charles Bullock, B.D., of a son.

BUXTON.—June 20, at 14, Grosvenor-crescent, Lady Victoria Buxton, of a boy.

DALTON.—June 17, at Mallis, Seale, Norfolk, the wife of the Rev. W. E. Dalton, of a daughter.

HICKENS.—June 15, at Gullisborough Vicarage, the wife of the Rev. T. S. Hickens, of a son.

JACKSON.—June 15, at Monition Vicarage, the wife of the Rev. J. Russell Jackson, of a daughter, stillborn.

RITCHIE.—June 18, at Rosemount, Peasey Cross, St. Helen's, the wife of the Rev. J. P. Ritchie, of a son.

WALTERS.—June 19, at Putney, the wife of Mark Walters, of twins (girl and boy).

MARRIAGES.

HOLLINGSWORTH-RICKERTON.—June 17, at Marlborough Chapel, Old Kent-road, by the Rev. W. A. Essery, Charles, eldest son of Charles Hollingsworth, of the Old Kent-road and Bermondsey, to Elizabeth, eldest daughter of G. T. Rickerton, of 547, Old Kent-road.

MACCORMICK-JOHNSTONE.—June 16, at Trinity Presbyterian Church, Hampstead, by the Rev. John Matheson, M.A., William MacCormick, Esq., of Glasgow, to Sarah Maria, daughter of John Johnstone, Esq., of Upper-terrace House, Hampstead-heath.

PRESTIGE-WORRINGHAM.—June 17, at Lewisham High-road Congregational Church, by the Rev. George Martin, Pastor, John Theodore, eldest son of J. T. Prestige, of Hulme House, Wicksam-road, Brockley, to Annie, second daughter of T. H. Worringham, of Clifton House, Wicksam-road, Brockley, S.E.

DEATHS.

ALEY.—June 15, at Richmond-villas, Holloway, Catherine Aley, for upwards of 50 years the faithful nurse and valued friend of the family of the late Frank Clemow, Esq., of Anderson's Hotel, Fleet-street, aged 77.

BAXTER.—June 20, Richard Baxter, Esq., of 28, Ladbroke-gate, Lancaster-gate, Hyde-park.

BIRKETT.—June 15, at Gravelly Rectory, Cambridge, the Rev. J. P. Birkett, M.A., Canon of Ely and Rural Dean, aged 64.

CARR.—June 11, at Bath, Catherine Emily, widow of the Right Rev. Thomas Carr, D.D., Bishop of Bangor, afterwards Rector of Bath.

DOVE.—Lieutenant Arthur Dove, R.N., H.M.S. *Albatross*, aged 29 years, second son of the Rev. J. T. Dove, Newbitt Vicarage, Lincolnshire.

EVANS.—June 18, at 4, Mount Pleasant, Chesham, Essex, the beloved wife of the Rev. Thomas Evans, Wesleyan minister, aged 51 years.

GREENT.—June 14, at North Runcorn, near Widnes, Daniel Greent, Esq., in his 90th year.

NICOLAUX.—June 14, at Notting-hill, London, Jane Hay, elder daughter of the Rev. R. Nicolson, Presbyterian Chaplain, the Royal Horse Guards, London.

PATYCE.—June 17, at the seaside (within four weeks of the loss of their youngest boy), Edward Ayres, the eldest son of Edward and Sarah Pryce, of South Norwood.

RICHMOND.—June 17, at Stafford House, Leighton Buzzard, Kate, wife of Robert Richmond, jun., aged 26.

ROY.—June 16, at 630, Old Kent-road, in his 64th year, John Roy, for nearly 50 years a local preacher in connection with the Primitive Methodist and the Methodist New Connexion. Deeply lamented.

SWARTZ.—June 18, suddenly, at Cuckfield, Jane, widow of the late Thomas Swart, for many years Lady Superintendent Nursing Sisters' Institution, Devonshire-square, Bishopsgate.

TEERY.—June 15, after a very short illness, Joseph Pitches Terry, of Falloway, near Aylesbury, aged 71 years.

EPPE'S CODAL, GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected codal, Mr. Eppe has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Sold only in Packets by Messrs. Eppe & Co., Homoeopathic Chemists, London.

HOLLOWAY'S PILLS.—Somewhere or other disease is ever rife; everywhere its surest opponent, this purifying medicine, is to be found. When symptoms of sickness first set in, they may be easily subdued by this grand remedy, which gives great and prompt relief to every oppressed organ or disordered function. These Pills regulate and strengthen digestion more readily, efficiently, and with more certainty than any other combination of drugs, be it ever so scientifically prescribed. Nothing can exceed the ability of Holloway's medicine to secure natural functional action, whereby thousands of life-long maladies have been prevented at very trifling expense and no detriment to the constitution. An acquisition so priceless should be at hand in every household.

It has been decided in various Chancery suits that Rose and Co., London, are the original introducers of Juice Cordial. Purchasers can, therefore, protect themselves against imitations of this refreshing summer beverage, by ordering Rose's Cordial. It supplies a delicious cooling drink in water—effervescent in all mineral waters—and an excellent stimulant blended with spirits. Recommended by the *Lancet* as eminently wholesome. Wholesale Stores—11, Curtain-road, London.

CHILDREN TRY THIS.—Mrs. Johnson's Soothing Syrup cannot injure the most delicate infant, contains no narcotic, and gives immediate relief. See Barclay and Sons' name on stamp. Of all chemists, 2s. 9d. per bottle.

DO YOUR "DYING" AT HOME.—A sixpenny bottle of Judson's Magenta will dye a table cover or a small curtain completely in ten minutes in a pailful of water. Silk scarfs, veils, braids, ribbons, may be dyed crimson, scarlet, violet, &c., in a basin of water. Judson's Dyes. Sold by chemists everywhere.

THE ADORATION OF THE WORLD.—Mrs. S. A. Allen's World's Hair Restorer is perfection for its wonderful life-giving properties to faded or falling hair, and quickly changing grey or white hair to its natural youthful colour and beauty. It is not a dye. It requires only a few applications to restore grey hair to its youthful colour and lustrous beauty, and induce luxuriant growth, and its occasional use is all that is needed to preserve it in its highest perfection and beauty. Dandruff is quickly and permanently removed. Sold by all Chemists and Perfumers.

HOOPING COUGH. ROCHE'S HERBAL EMBROCATION.

THE CELEBRATED EFFECTUAL CURE without internal medicine. Sole Wholesale Agents, W. Edwards and Son, 157, Queen Victoria-street (formerly of 67, St. Paul's-church-yard), London, whose names are engraved on the Government Stamp. Sold by most Chemists. Price 4s. per bottle.

News of the Free Churches.

CONGREGATIONAL.

— Mr. P. Grant, senior student of the British Institute, has accepted the pastorate of the church at Odham, Hants.

— Several reports of anniversary services have been received, but the other claims upon our space necessitate their omission.

— Mr. J. Hamilton, of Nottingham, author of "The Starry Hosts," &c., has accepted the pastorate of the church at Bourne, Lincolnshire.

— Rev. Morgan Evans, of Penarth, near Llanfais, Montgomeryshire, has accepted the pastorate of Bwlchyfridd, in the same county.

— Rev. W. Urwick, M.A., who has preached with much acceptance for six months, has accepted the pastorate of the church at St. Albans.

— Rev. Alfred Cave, B.A., acting under medical advice, has been compelled to resign the pastorate of the Clarendon-road Church, Watford.

— The Union Church, Brooklyn, of which Rev. Dr. J. Wild is pastor, was burnt down on the 3rd inst. It cost £10,000, but was insured for only £5,000.

— The Rev. A. E. Harbourn, of the church at Maynard-road, Rotherhithe, has accepted a cordial invitation to the pastorate of Finsbury Chapel.

— Rev. J. P. Burnes, late student of Cheshunt College, writes to contradict a report that he is about to retire from ministerial work and pursue medical studies.

— Rev. B. G. Snow, the pioneer missionary to the Micronesian Islands, who reduced the language to a written form, and prepared primers, &c., died last month in the 64th year of his age.

— Arrangements have been made for a conversation at the Music Hall, Swansea, on the 1st of July, when a hearty reception will be given to Rev. Thomas Jones, on his return from Australia.

— Rev. J. D. Thane, having accepted a unanimous and most cordial invitation to the pastorate of the church at Fowey, Cornwall, has resigned that of Bottisham, Cambs, which he has held for more than 19 years.

— Harvard College has established a permanent Professorship of Sanskrit, and appointed to the chair Professor Charles R. Lanman, of John Hopkins University, Baltimore, author of "Noun Inflections in the Vedas."

— A new building, in the rear of the Middlegate-street Church—consisting of school and classrooms and a lecture hall capable of accommodating about 300 persons—has been completed at Yarmouth at a cost of about £1,000.

— A bazaar, opened by G. P. Fuller, Esq., was held on the 15th and 16th inst. in the grounds adjoining Arbovine, the residence of E. C. Beaven, Esq., on behalf of the new church now in course of erection at Holt, Wilts, and realised £180.

— Fourteen students of the Memorial College, Brecon, have passed the examination in mathematics in connection with the Science and Art Department, South Kensington, this year. Nine were placed in the first division and five in the second.

— "At last," says the *South Wales Daily News*, "there is a prospect of a final adjustment of the Bala College dispute. The disputants under the Old and New Constitution have each appointed three arbitrators to investigate the whole case."

— On the 6th June, at Sevenoaks, Kent, a testimonial was presented by the Congregational Sunday-school to their late superintendent, Mr. E. H. Munn, in acknowledgment of his good management, and the attachment of teachers and scholars, who united in giving him the surprise of a timepiece and inkstand, on the occasion of his marriage.

— Rev. P. J. Rutter, having accepted the pastorate of the church at Beaconsfield, was presented on the 16th inst., by the members of his Bible-class and other friends at Halesdend, with a purse of gold, Mrs. Rutter at the same time receiving a work-table.

— Rev. Henry Quick, pastor of Percy Church, Bath (formerly of Brighton), has received an invitation to take the oversight of the church and congregation at Bishopston, Bristol, for whom the David Thomas Memorial Church is in course of erection.

— The half-yearly distribution of choir prizes took place in the Collier's Rents Church, 94, New Kent-road, on the 16th inst., Rev. J. H. Wilson, D.D., presiding. A number of sacred songs and choruses were sung by the children to the satisfaction of a crowded audience.

— The secretary of the Walter-road Church, Swansea, writes, in correction of the statement copied from the *South Wales Daily News*, that Rev. D. Bloomfield James has not accepted an invitation to Scotland, and that the Swansea Church hope yet to retain his services.

— The death is announced of Rev. Rufus Anderson, D.D., for 35 years secretary of the American Board for Foreign Missions, author of the "Memorial Volume of the American Board," and several other publications on mission work. The deceased was in his 84th year.

— The directors of the American Mission have decided to translate Binney's "Theological Compendium" into Bulgarian. The work is being done principally by M. Thomoff, a talented young Bulgarian at Tirnova, who graduated at Roberts College, and also at a theological school in America.

— Rev. W. J. Hall, late of Manchester, was publicly recognised on the 16th inst. as pastor of Victoria Church, Swindon. Revs. W. Clarkson, H. Tarrant, A. Wilson, Seth Dixon (Wesleyan), and J. Chew (pastor of the new church which has grown out of that under Mr. Hall's care), took part in the proceedings.

— The anniversary services in connection with the Congregational Sunday-schools, Glendower-street Chapel, Monmouth, were held on Sunday. Sermons were preached by the Rev. C. B. Attenborough, of Malvern. The attendance was large, and the collections made in behalf of the school funds showed satisfactory results.

— The services in connection with the celebration of the centenary of the church at Chase-side, Enfield, terminate this week with a lecture, by Dr. Kennedy, on "Nonconformity and Religious Liberty." On Thursday last an address was given by Rev. J. G. Rogers, B.A., on "The Puritan Spirit: Its Strength and its Defects."

— A meeting was held in the lecture-hall of Park

Chapel, Hornsey, on the 15th inst., to celebrate the extinction of a debt of £800 on that place of worship. Mr. S. Morley, M.P., who presided, recommended the congregation (of which Rev. A. Rowland, LL.D., is pastor) to consider the desirability of undertaking a mission in the East-end of London.

— Services in connection with the forty-first anniversary of Salem Chapel, York, were held on Sunday, the 13th of June. Rev. John Hunter preached morning and evening. On the following Tuesday the annual social meeting was held. The Sheriff of York (H. W. Empson, Esq.) presided. Addresses were delivered by Revs. R. Balgarnie, J. K. Nuttall, J. P. Wilson, and others.

— Rev. R. H. Noble received a public recognition on the 15th inst. as pastor of Southgate-road Church, De Beauvoir Town, N. Rev. Dr. Aveling presided, supported by Revs. W. Marshall, W. Hope Davison, R. Vaughan Pryce, C. Fleming Williams, Dr. Leask, and many other ministers of the neighbourhood. A kind letter was read from Dr. Reynolds, the president of Cheshunt College.

— The first anniversary of the new chapel at Newport, Essex, was held on the 16th inst., when two sermons were preached by Rev. Jas. Knaggs, of Stratford, London. Rev. J. Hutchin (the pastor), said he had great pleasure in announcing that the chapel which they opened that day twelve months was free from debt. They had since purchased a small organ, towards which they had raised £36 10s.

— At the Quarterly Conference of the Flintshire Union, Mr. P. M. Williams, Rhyl, read a paper on "Lay Agency," in which he recommended the grouping together of a number of churches, and putting them under the pastoral care of one minister. "In Flintshire," he said, "several groups might be formed, and with the employment of assistant unpaid preachers, could be worked most efficiently."

— The funeral of Rev. J. H. Jones, secretary to the Welsh Congregational Union, which took place on the 17th inst., at Pant Cemetery, beyond Dowlais, was the occasion of a great gathering of ministers and leading members of the denomination, representing not only South Wales, but also many parts of the West of England. Hymns were sung on the way, and in Dowlais great sympathy was shown by the inhabitants.

— The memorial-stone of a new English church for the congregation under the pastorate of Rev. S. C. Finch, was laid on Thursday last at Briton Ferry by the Mayor of Swansea, Mr. J. Jones Jenkins. The church is to be in the Gothic style of architecture, with a spire rising to the height of 66 feet; the estimated cost is £2,161. Professor Morris, Revs. D. Jones, G. J. Brett (Wesleyan), and J. Phillips (Primitive Methodist) took part in the service.

— The sixtieth anniversary of the marriage of Rev. Jacob Hood and wife of Lynnfield, Massachusetts, U.S.A., was observed June 1, by a large gathering of friends at their residence. Mr. Hood is now eighty-eight years of age, and his wife is eighty-three. A poem was written by Mrs. Judge Nash, for the occasion, and Gen. H. K. Oliver, Mayor of Salem, gave the address. There are five children, twenty-two grand-children and two great-grandchildren living.

— The Sunday-school anniversary of the Independent Church, Williden, near Bingley (pastor, Rev. J. Bullock, M.A.) was held on the 20th inst., when sermons were preached morning and evening by Rev. Fredk. Hall, of Heckmondwike, and an address given in the afternoon to the scholars of the United Independent, Wesleyan, and Primitive Methodist schools, by Mr. F. W. Dearnley, of Huddersfield. The collections at the three services amounted to a little over £61.

— The Blackburn Congregational Association, which has for its object the promotion of union and fellowship among the associated churches, of co-operation in aggressive Christian work in the neighbourhood, and of the free and open expression of opinion upon all matters bearing upon the interests of the denomination, held its first meeting on the 11th inst., in Chapel-street School, Blackburn, when 29 members—ministers and representatives of the associated churches—were present.

— The church at Norton-road, Stockton-on-Tees, was profusely decorated with flowers on Sunday last, on the occasion of the Sunday-school anniversary services. Bouquets of flowers were afterwards sent to gladden many sick chambers. The wreaths which were hung round the church were borne by loving hands to the graves of the scholars and members of the congregation who had died since the last anniversary. The collections for the day and donations from friends realised the sum of £60.

— The annual flower services were held at Dartford on Wednesday, June 9. In the afternoon a sermon was preached by Rev. V. J. Charlesworth, Stockwell Orphanage, bearing upon the subject: "In the evening an address was given by Rev. G. L. Hermann, Revs. T. Davey, G. Shrewsbury, J. G. Jukes, and E. Hayward (the pastor) also dwelt upon the mission of flowers and Christian people. The flowers which were contributed were the same evening sent to the London Bible Flower Mission, Metropolitan Tabernacle.

— To commemorate the seven years' pastorate of Rev. T. Llewelyn Jones at Pontypool, Mount Pleasant Chapel has just been renovated, and the expenses incurred have just been paid. Mr. Jones, who has recovered from his long illness, has received 569 into the church during his ministry, and has established a new church at Gridlithstown. Two years ago the Church at Mount Pleasant built a manse for Mr. Jones, and last week presented him with a handsome gold watch. Charles Lewis, Esq., J.P., Newport, presided at the public meeting, which was addressed by local and county ministers and friends.

— In connection with the 118th anniversary of the Heckmondwike Lecture, sermons were preached on the evening of the 15th inst., in Westgate Chapel, Heckmondwike, by Revs. A. Holborn and W. J. Davies; on the morning of the 16th inst., in the Upper Chapel, by Revs. Dr. Allen and Dr. Grosart; in the evening at George-street Chapel, by Principal Fairbairn. The annual Lecture dinner was held in the Upper Chapel Schoolroom, at which about 100 ministers and students sat down. Rev. F. Hall, pastor of the church, presided, and amongst the speakers were Revs. Professor Duff, Dr. Allen, Dr. Grosart, W. J. Davies, M. Howard, and H. H. Oakley. Congregationalism has attained its jubilee in Australia, the Rev. F. Miller having settled in Hobart Town, and become the pastor of the first Con-

gregational Church in Australia fifty years ago. The *Christian Colonist* says:—"It is instructive to note how vigorous and extensive has been the growth of the little seed planted fifty years ago in Hobart Town, there being now in Australia altogether 278 churches and stations and 132 ministers in active work. Congregationalism, too, has exercised an important influence in directing the course and moulding the character of these young Australian communities."

— Rev. W. E. Darby, late of Bath, was on Tuesday evening, June 15th, publicly recognised as the pastor of Burngreave Church, Pitsmoor-road, Sheffield. The church, which is an offshoot from the Wicker Church, and was opened about ten years ago, since the death of the Rev. T. Main, in November, 1878, remained without a settled pastor until March last, when Mr. Darby commenced his ministry. Professor Tyte presided; Revs. W. Lenwood, T. W. Holmes, T. Murray, J. Hall, T. France, H. Robertshaw, J. Williams, E. Schudhorst, and H. C. Long were among the ministerial brethren present. A letter of apology was received from Rev. S. Charlton, vicar of Pitsmoor, who regretted his inability to be present.

— For some time past a weekly Bible Flower Mission has been carried on by the children and friends of the Spencer-street Sunday-schools, Leamington, and on Sunday evening last a flower service was held in the chapel, when offerings of flowers and texts were received from friends interested in the work. A letter was read from the pastor, Rev. W. J. Woods, who is now suffering from a diseased throat and is in London for the purpose of undergoing an operation, expressing his thorough sympathy with the mission. An impressive sermon was preached to a crowded congregation by Rev. B. Waugh, of London, on the subject of "Flowers in the Field, the Church, and the Hospitals." On Monday morning upwards of 500 bouquets and texts were forwarded to various hospitals, infirmaries, and workhouses.

— On the occasion of the first anniversary of the settlement of Rev. J. H. Snell, as pastor of the Mayers-green Church, West Bromwich, the reports given of all the institutions connected with the church were very encouraging. Nearly 200 have been added to the Sunday-school; the pastor's adult Bible-class numbers 150 members; the Christian band, or children's church, has received large accessions; and 108 have been added to the church roll during the year. Outdoor preaching is largely carried on by a band of young men, and an effort is being made to build a mission-room for their use. Plans for it and for a minister's house have been prepared, and are being considered by a building committee. During the evening a present of £20 was given to Miss Mary Mantell, as an expression of appreciation of her services as church organist for ten years, from which position she has been compelled to withdraw through general indisposition.

— The dedication services of the Cowper Memorial church, erected at Olney to accommodate 450 worshippers under the pastorate of the Rev. G. G. Horton, were held on the 8th inst. The sermons, morning and evening, were preached by Rev. A. Hannay; Revs. J. Allen, W. P. Irving, W. E. Copehead, H. F. Hobbs, and T. Arnold, took part in the devotional exercises. The principal features of the building, which, externally, is designed in the spirit of the thirteenth century, are the large double-entrance doorway within a richly moulded archway and the two traceried windows with quatrefoil and cinquefoil-headed lights over, with a shaft between carrying a figure of Cowper in the gable. The collections, including proceeds of a tea-meeting, amounted to £80. Rev. G. G. Horton stated that £1,500 had been already expended, but they required at least £1,000 more, and if they completed the work as they desired £4,000 would be required.

— Rev. S. Eldridge, on the completion of forty years as pastor of Trinity Chapel, Brixton, was presented on the 16th inst. with an illuminated address and a purse containing a cheque for £30, £24 of which had been subscribed by the congregation past and present, and £6 by friends outside the chapel. Mr. Eldridge, in returning thanks, expressed his sense of the hearty co-operation which he had throughout his ministry received from his deacons, one of whom, Mr. Peachey, in the 90th year of his age, was with them on the platform that evening. J. Kemp-Walsh, Esq., J.P., presided. Revs. Aubrey C. Price, B.A., J. P. Gledstou, I. Jacob, Marmaduke C. Osborn, S. Jaimes Cook, D. Jones, B.A., D. A. Herschell, W. P. Tiddy, B. Price, W. K. Rowe, T. Ray, LL.D.; J. Lyon, Esq., and J. Cook, Esq., took part in the proceedings. Letters of congratulation were received from Revs. J. Baldwin Brown, B.A., C. Chambers, H. J. Chancellor, E. P. Barrett, J. T. Swift, and W. Marten Smith, Esq. The series of services, in course of which sermons were preached by Revs. R. Robinson, and A. G. Brown, were concluded on Sunday last, when the pastor took a retrospect in the morning, and his son, Rev. S. Eldridge, of Throop, preached in the evening.

BAPTIST.

— We are requested to state that the name of the church at Exeter, of which the Revs. F. Bosworth and S. Bowser are pastors, and a notice of which appeared on the 10th instant, is the Baptist Chapel, South-street.

— At Perth last week, presentations were made to Mr. Edward Powell on his leaving for America, in recognition of his lengthened services as deacon of three churches in the neighbourhood.

— Rev. Walter J. Mathams, having resigned the pastorate of the Pole-street Church, Preston, Mr. G. Goodchild, of the Pastors' College, has accepted an invitation to supply the pulpit for six months.

— The old chapel in the village of Allerton, Somerset, was reopened after restoration on the 15th inst. Mr. W. Clarke preached in the afternoon, and Mr. W. Meyrick presided at the evening meeting.

— Two sermons were preached in the chapel at Quarendon Sunday by the Rev. J. Parker, of Castle Donington, on behalf of the Sabbath-schools.

— The first anniversary of the opening of the Stratford-road Baptist Church, Birmingham, was celebrated on Sunday last, when special sermons were preached by Revs. J. Hulme and D. W. Simon, M.A.

— Recognition services in connection with the settlement of the Rev. George Plumb, as minister of Harvey-lane Chapel, Leicester, were held last week, when sermons were preached by the Rev. Dr. Angus.

— The annual Midsummer morning service, with special sermon to young men and maidens, was on Sunday last conducted by the Rev. J. P. Chown, at Bloomsbury Chapel, in continuance of a custom originated by the late Rev. Dr. Brock.

— The death is announced of the Rev. John Davies of Porth, Glamorganshire, at the age of 29. He was educated at Cardigan Academy and Haverfordwest College. He was for some time pastor of the church at Penycar, with very successful results.

— Messrs. Fullerton and Smith—who have been engaged upon an Evangelistic campaign in Birmingham for the past few weeks—concluded their public services on Sunday last—four large gatherings taking place in Carzon Hall upon that day.

— At the anniversary gatherings—including a special floral service—last week, held in connection with the school of Stroud Chapel (Rev. F. J. Benskin, pastor), it was reported that there are 350 scholars and 40 teachers. The financial result of the proceedings amounted to £40.

— From Australia Mr. Spurgeon has received news of an improvement having taken place in the health of his son. Mr. H. Marsden has settled at Kew, near Melbourne; and the other pastors who have gone to the Antipodes—Messrs. Clarke, Garrett, and Wood—are reported to be doing well.

— The Rev. T. L. Jones, of Pontypool, was, at a public meeting last week, held under the presidency of Mr. Charles Lewis, J.P., of Newport, Mon., presented with a handsome gold watch, in recognition of his seven years' faithful services as pastor of the church during the last seven years.

— The annual meetings of the Midland Baptist Union were commenced at Dudley on Monday last by the President's address, and continued on Tuesday. In the course of the proceedings a special Home Mission effort was recommended. The Association sermon was preached by the Rev. Arthur Mursell.

— On last Lord's-day the new organ, which has just been erected in Spencer-place Chapel, Goswell-road, through the efforts of the choir and a few friends, was formally opened with a service of song. In the evening a discourse dealing with music in its relation to worship was delivered by the pastor, the Rev. P. Gast.

— At the age of 70, the Rev. T. Phillips, who for 27 years was pastor of the church at Astwood Bank, Worcestershire, died on the 16th ult. He formerly laboured at Midhurst, and Southwell, Notts, having been in the ministry nearly half-a-century. For some years prior to his decease he had been without a charge.

— Special services in celebration of the completion of seven years' ministry of Mount Pleasant Chapel, Pontypool, by the Rev. T. Llewellyn Jones, and also to commemorate the reopening of the chapel after renovation and repairs, were held last week. The Revs. Dr. Thomas, Lionel Westlake, and Bloomfield James preached.

— The annual meeting of the church at Lower Edmonton, of which the Rev. D. Russell is pastor, was held on the 15th inst., under the presidency of Mr. Fowell. From the report read it appeared that the number of members now stands at 115. The total of the subscriptions showed an increase, having amounted to about £268.

— The anniversary of the Sunday-school in connection with the chapel at Barrowden was held on Sunday and Monday, June 13 and 14, when two sermons were preached by Professor Berlyn, M.C.P. The collections amounted to £5 7s. On Monday a public tea was provided, after which Professor Berlyn delivered a lecture on "The Manners and Customs of the Jews."

— The Rev. C. Spurgeon, pastor of South-street Church, Greenwich, and Mr. J. Macgregor (Rob Roy) last week preached special sermons in the interest of the Sunday-schools, followed by a public meeting, at which several ministers delivered addresses, and it was stated that there are now 385 scholars and 46 teachers associated. The proceeds of the services amounted to about £30.

— The Rev. D. Williams presided on Tuesday and Wednesday last week at the annual meetings of the Carmarthen and Cardigan Association. Resolutions having reference to the Burials Bill, Sunday Closing in Wales, and some other subjects, were adopted. Open-air services were held, conducted by various ministers and attended by about 5,000 persons. There are, it appears, now 89 churches in the Association and 13,000 members.

— The anniversary of the mission work at Brasted, near Sevenoaks, was celebrated on Thursday, when a sermon was preached by Mr. B. Berry. A public meeting was held in the evening under the presidency of Mr. T. Pavett, of Bloomsbury Chapel.

— On Thursday last a tea and public meeting were held at Exeter Hall, Nottingham, to say farewell to the Rev. Geo. W. Pope who, on account of his wife's delicate health, is leaving for Australia. The Rev. E. J. Silvertown occupied the chair. Mr. Wilson Wells, on behalf of the friends, presented Mr. and Mrs. Pope each with a splendidly-fitted American travelling trunk, and, in addition, to Mr. Pope a handsomely-bound Oxford Bible.

— The anniversary of the Sunday-school at London Chapel, Willenhall, was held on Sunday, the 20th inst., when sermons were preached in the morning by the Rev. Wm. Jackson, Wesleyan minister, Willenhall, and in the evening by the pastor (Rev. F. J. Aust); and on Monday evening, the 21st, a special sermon was preached by the Rev. D. Jones Hamer, of Wolverhampton. The collections realised £26 1s., being nearly £5 in excess of last year.

— Concerning Mr. Mann, who was on board the *American*, Mr. Spurgeon says:—"Mr. Mann writes us a full account of his two shipwrecks, and his two nights and two days upon the deep, and we are glad to learn that he has been able to telegraph to his parents from Cape Town, saying that he has arrived 'Well.' Mr. Hamilton has already written to say that his friends will see that their new pastor shall be supplied with all he needs as far as it is in their power."

— Under the presidency of the Rev. J. Owen, of Liverpool, the annual meetings of the Denbigh, Flint, and Merionethshire Association have just been held at Colwyn. The Rev. H. C. Williams, of Corwen, read a paper on "Christian Unity," followed by conference. The question of supplying the Welsh churches with a special Hymn and Tune-book was discussed and ultimately referred to the Welsh Bap-

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Annual Premium Income ... 137,235

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Laid by in the Year ... 61,247

Accumulated Fund ... 685,703

Average Reversionary Bonus 1 1/2 per cent. per annum.

Mutual Assurance without mutual liability.

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